



AUM TAT SAT

DATTĀTREYA

The Way and the Goal

BY

HIS HIGHNESS

SRI JAYA CHAMARAJENDRA WADIYAR BAHADUR

C.C.B., G.C.S.I., LL.D.

MAHARAJA OF MYSORE

Introduction by Dr. S Radhakrishnan

MOTILAL BANARSIDASS



This paperbound edition 1982 Coombe Springs Press

*First published in Great Britain
George Allen & Unwin Ltd*

© George Allen & Unwin 1957

*All rights reserved No part of this publication may be
reproduced in any manner or form or by any means of electronic
photographic or mechanical reproduction or by audio recording
or by any information storage or retrieval system or method
available now or in the future without the prior permission in
writing of Coombe Springs Press Ltd*

ISBN 0 900306 94 7

*Published by Coombe Springs Press, England
on behalf of
Motilal Banarsi das
Bungalow Road
Jawahar Nagar
Delhi 110 007
India*

*Printed in Great Britain
Cheltenham University Press, Oxford
by Eric Buckley
Printer to the University*

DEDICATION

TO MY MOTHER

*who showed me the light of Datta, most gracious
Lady, Her Highness Sri Kempu Cheluvājamannī Avaru,
the Ursarāṇī of Mysore, an example of the highest
order of Indian womanhood, a great devotee and a
loving and benign mother,*

*this book is most respectfully dedicated by her
devoted and loving son, Jaya Chamaraja Wadiyar*

and

*To Mrs. Adiraja Urs, my maternal grandmother, who
kindled in me an interest in Lord Datta, and was
herself a great upāsakī of the Lord, this book is
respectfully dedicated in affection, love and the
deepest respect by her grandson, Jaya Chamaraja
Wadiyar.*

INTRODUCTION

In this book, *Dattātreya*, the author who is the Maharaja of Mysore and at present Governor of the Mysore State, gives us English translations of *Jīvanmukta Gītā* and *Avadhūta Gītā* with his own commentary. These treatises expound the *Advaitā Vedānta* philosophy, which offers the basis for a sympathetic understanding among different religions. The representation of Dattātreya as a being with three faces indicates the fundamental oneness of the three gods Brahmā, Visnu and Śiva. *eka eva tridhā smṛtah*, one only but conceived as threefold. The works here brought together speak of the spirit behind all religions independent of the restrictions of dogma. Since this experience of reality cannot be adequately described, we must be gentle with the different versions of the experience. Spiritual humility should be our attitude and not dogmatic pride or intolerance. The forms we worship are the splintered images of the Divine Reality. This synthetic vision which is the characteristic of Hindu thought from its beginnings in the Veda has in it the healing of the divisions among religions today.

The Advaita system which this book develops believes in the realisation of the Eternal as the goal of religion. The Upanisad says, 'I have known the supreme person, the radiant one, beyond the dark clouds' *vedāham etam purusam mahāntam, ādityavarnam tamasah parastāt*. Religions spring from the encounters of human beings with the Absolute Reality that is in and at the same time beyond all the phenomena of existence, life and history. The individual soul may commune with God at any time, in any place and in any historical circumstances. The individual can by austerity and discipline discover the divine in him and establish the superiority of the inner man over the environmental conditions. The experience is communicated and conveyed to mankind as the inspiration for a new way of life. When once we discover the divine in us, we become freed from egotism.¹

*rāga-dvesa-vinirmuktah
sarva-bhūta-hite-rataḥ/
dṛḍha-bodhaś ca dhīraś ca
gacchet paramam padam//*

¹ cp *Trijividu Upanisad* *aham brahmeti niścitta, aham bhāvam parityaja*

He who is free from attachment and aversion, who is intent on doing good to all creatures, whose knowledge is stable and who is courageous attains to the highest truth.¹ All religions express the eternal voice of hope calling upon us to renounce hatred and greed. There is no chance of transforming the world into a juster, kinder, and gentler place than by the practice of unselfishness in individual and social matters.

The writer's translations and notes reveal his vast learning and deep devotion. The writer is not merely a theoretical student but a practising disciple, a *sādhaka*. He not only points out how the two works are rooted in the classical scriptures of Hinduism but are endorsed by his own personal experience. His comments on the different metaphysical questions, the concept of Dattātreya, the nature of the Absolute Reality, the status of the world, the practice of meditation, the individual self and the meaning of liberation or spiritual freedom are always interesting and often illuminating. Those who read this book will have a rewarding experience.

S. RADHAKRISHNAN.

24/12/56.

¹ *Avadhāta Gītā* II.24.

CONTENTS

	<i>page</i>
Preface	xi
I THE DIVINE IN MAN (<i>Īśvarānnugraha</i>):	3
1. The Urge for Philosophy	3
2. The Philosophic Vision (<i>Pratibhā</i>)	13
II DATTĀTREYA: THE ABSOLUTE	21
1. Dattātreya: A Sketch	21
2. Dattātreya: Meditation	51
III DATTĀTREYA: THE SPIRITUAL DISCIPLINE:	56
1. Dattātreya: The Liberated in Life (<i>Jivānmukta-Gītā</i>)	56
2. Dattātreya: The Incarnation	74
IV DATTĀTREYA: THE PHILOSOPHER (<i>Avadhūta</i>).	86
1. The Presupposition of <i>Dattādvaita</i> (The Philosophy of the <i>Avadhūta-Gītā</i>)	86
2. <i>Dattādvaita</i> : Epistemology, Ontology and the Theory of Liberation	118
3. The <i>Avadhūta-Gītā</i> , Translation and the background of <i>Sruti</i>	151
	152
V A CRITICAL ESTIMATE OF THE PHILOSOPHY OF DATTĀTREYA (with its background)	238
1. Dattātreya: The Truth of Equipoise	238
2. Dattātreya: The All-Complete	249
Index	283

FOREWORD

THIS book is primarily an attempt on the part of the author to rise above ignorance and obtain a glimpse of the truth. The grace of the Lord has been itself the inspiration for this attempt to serve Him. This humble tribute has been written to interest thinking men in this noble subject and induce them to traverse this great road of love and faith. The author is only too conscious of his own limitations; but, as all that there is in him is of Lord Datta, he has ventured on this token of his devotion.

ŚRĪ GURU DATTĀTREYO VIJAYATE

ACKNOWLEDGMENT

I MUST express my deep gratitude to Prof. H. N. Raghavendrachar and Prof M. Yamunacharya for their assistance in bringing this book to its present shape. I am greatly fortified to know that the book has been scrutinized by them. May Datta protect them always!

To many others who have helped me I offer sincere thanks I wish to mention three persons in particular for their unstinted co-operation and help—Major L. Mahadevaiah, Sri C. R. Soob Rau and Sri Sri Datta Sarma May the Lord Datta always guide and protect them!

The views expressed are entirely my own and no one else is responsible for them.

JAYA CHAMARAJA WADIYAR

PREFACE

Dattātreyam gurum devam
dhyāyanniśam sadāśivam
tanmantram tasya gītām ca
vyākurve tat prasādatah

'Dattātreya, the Teacher and the Deity,
I meditate on Him, the Lord, the ever-holy Lord,
His hymn and His song too
Do I expound by His irresistible grace.'

HINDU Mythology and Iconography have represented Dattātreya as a Being with three faces, one the face of *Brahmā*, the other of *Viṣṇu* and the third of *Siva* of the Hindu pantheon. He has six hands of which the three right ones hold respectively a trident, a rosary and a lotus-flower and the three left ones hold discus, conch and the ascetic's water-pot. The three heads stemming from the same trunk represent the powers of creation, preservation and destruction which are present in the universe as being the functions that emanate from one and the same Reality although each function is designated differently. The discus and the conch are associated with *Viṣṇu*, the trident and the ascetic's water-pot with *Siva*, and the rosary and the lotus with *Brahmā*. These are the myths and symbols suggestive of the rich exuberance of India's philosophy, religion and art. The trinity (*trimūrti*) emanating from a unity (*ekam sat*) indicates the synthetic vision of the unity of things which has given life to Indian Philosophy down the ages. The four dogs portrayed at the feet of Dattātreya represent the four Vedas which follow at the feet of the Lord as hounds of heaven and watch-dogs of truth, owned by Dattātreya, the Great Hunter for the souls of men. The ochre coloured garb of Dattātreya symbolizes *sanyāsa*, the spirit of renunciation or detachment without which realization of ultimate truth would only be a half-hearted effort and infructuous in the extreme.

It is the synthetic philosophy of the *Veda* that finds an embodiment in Dattātreya and his philosophy is expounded in two important works known as the *Avadhūta-Gītā* and the *Jīvanmukta Gītā*. These works are unknown to the wider world but deserve rediscovery. My

object in this work is to present a faithful and close interpretation of the philosophy contained in the *Gītās* mentioned above and to set forth its implications in the light of Vedic thought. This, I hope, will bring out the most vital truths of a dynamic philosophy of life, a dynamic morality and a dynamic religion leading to the regeneration of mankind which is becoming oblivious of the finer and deeper values of life in its hot pursuit of power, pleasure and profit.

Dattātreya as ultimate Truth and ultimate Reality is the theme of this work consisting of five chapters. Dattātreya is the teacher and the embodiment of this truth. He is the way and the goal as well. The *Śāṇḍilya-Upanisad* holds up this truth and declares it to be the cream of vedāntic thought. The task I have embarked upon is by no means easy but the urge for expression that surged up within me was like an experience of irresistible Divine Grace (*Īśvarānugraha*) but for which this work would not have seen the light of day. The ineffable experience of divine grace led me on to articulate to myself the thoughts that occurred to me in the course of *sādhana* or spiritual endeavour mapped out to the initiate.

I have started the work with discussing how the grace of the Lord (*Īśvarānugraha*) is the efflorescence of the divine in man and how it expresses itself in the urge for philosophy and culminates in philosophic vision, *pratibhā*. This forms the content of the first chapter which I have named 'The Divine in Man (*Īśvarānugraha*)'.

In the second chapter entitled 'Dattātreya: The Absolute', I have attempted to sketch briefly the absolute character of this truth in the light of the teaching of *Śruti* or Revelation wherein this truth is expounded. In this connection I have selected a verse from *Śāṇḍilya-Upanisad* and interpreted it according to the Vedic tradition. The sketch of the Absolute is the fruit of meditation on the Absolute. Against it there can be no meditation consistent with the truth. The Absolute being all-comprehensive, the meditation on It must be the complete recognition of Its absolute or omnipotent character. To illustrate this truth I have selected a passage from the *Dattātreya Upanisad* presenting the correct form of meditation and interpreting it consistently with the Vedic spirit in the latter part of the chapter.

The third chapter is entitled 'Dattātreya: The Spiritual Discipline'. Dattātreya is both the goal (*upēya*) and the discipline (*upāya*), for, nothing can fall outside the Absolute. Meditation is spiritual discipline. It is not outside the Absolute. Indiscipline is equated with bondage and discipline is equated with liberation. Dattātreya being

the embodiment of spiritual discipline is necessarily a person and he is necessarily the unfettered soul though embodied, *jīvanmukta**. By way of illustrating Dattātreya as the liberated while alive, I have, in the former part of this chapter, translated and explained the *Jīvanmukta-Gītā* attributed to Dattātreya. In the second part is given an account of Dattātreya's incarnation as an illustration of the gracious attributes of Dattātreya.

The fourth chapter is entitled 'Dattātreya: The Philosopher (*Avadhūta*)'. I have named the philosophy taught by Dattātreya, the teacher, *Dattādvaita*, i.e. Datta as *advaita*. This chapter is divided into three parts. In the first part an account of the presuppositions of this philosophy is given. The ultimate truth is transcendent. With regard to it the only source of knowledge is *Veda*. A conscious recognition of this fact is the presupposition of *Dattādvaita*. The second part presents an account of epistemology, ontology and the theory of liberation of *Dattādvaita*. This is the philosophy embodied in the *Avadhūta-Gītā* taught by Dattātreya. I have therefore in the third chapter translated this work with necessary notes. *Dattādvaita* is the Vedic philosophy which does full justice to all aspects of Vedic teaching. It is the philosophy of perfection and plenitude, *pūrṇa* resulting in *sama*, equality, equanimity and equipoise as expounded, for example, in the *Bṛhadāraṇyaka-Upaniṣad*. For the purpose of illustrating this truth which runs like a golden thread in India's philosophy, at the end of the translation of each verse in the first two chapters of the *Avadhūta-Gītā* the corresponding *Upaniṣadic* texts are given.

The fifth chapter is entitled 'A Critical Estimate of *Dattādvaita* with Its Background'. I have herein attempted to indicate how the urge for philosophy ultimately results in *Dattādvaita* or the philosophy of Equipoise and how this has given a fresh impetus to the spiritual aspirant. Next follow concluding remarks.

As already indicated, the whole literature constituting the Vedic tradition is kept in view in expounding the truth of Dattātreya. In a work of this description a systematic reference to relevant works belonging to *Śruti* and *Smṛti* becomes inevitable. The body of the exposition therefore incorporates the translation of Sanskrit texts. The translation is given within inverted commas. At the close of the translation of each Sanskrit text a number is given following the

* *Jīvanmukta* is the name given to a man purified by knowledge of Brahman and exonerated whilst living from future birth and all ritual ceremonies.

serial order. Corresponding to each number, the original Sanskrit text with appropriate reference is given in transliteration in the appendix to the work. Even in the body of the exposition all Sanskrit expressions are in transliteration. The transliteration marks follow those that are adopted by the 'History of Philosophy, Eastern and Western' sponsored by the Ministry of Education, Government of India.

With a view to demonstrating the *Sruti*-basis of the *Avadhūta-Gītā* the translation of each verse of the first two chapters is followed by a specific *Upanisadic* text or texts presenting a similar idea.

The translation of the Sanskrit texts throughout is governed by the spirit and sense of each text.

In a few contexts some Sanskrit texts are repeated. But the purpose they serve in each instance is different.

These chapters which artificially divide the book into different sections are not intended to segment the object of our study, Dattātreya. In fact Dattātreya is the integrated vision of a seamless Reality, the ever-holy, the all-pervasive Reality vouchsafed to us by Him as the philosopher, *avadhūta*, who takes us under His protecting wings as *Isvara*, the Lord of all.

'I offer my salutations to the Supreme Power, the Highest Reality, the Real, that which is devoid of a beginning, a middle and an end, the prop of the whole universe, Itself needing no prop, the support of all the worlds, the changeless, the ocean of infinite bliss and knowledge, the most marvellous Being, the lord of *ambikā*, the mother of all that exists and that than which there is nothing more supreme.'⁽¹⁾

'May He protect us alike.
May He cherish our endeavour to learn alike.
May we strive together with vigour.
May our study become illumined.
Let us not hate each other.'⁽²⁾

Aum. Peace Peace Peace.

My words are poised on my mind and my mind has its support in speech (along with the other senses). O, the Radiant one! Irradiate my mind. O speech and mind of mine! May you have the power of bringing (unto me) the (knowledge of the) Scripture (Veda), (O mind!) Do not wast away from me what has been heard by me from my preceptor. (O Brahman!) By knowledge thus garnered, I meditate on Thee by day and night I shall ever speak of what is fitting. I shall ever speak of what is true. May that (Brahman) protect the speaker. May that protect me, May that protect the speaker. aum! peace, peace, peace⁽³⁾

CHAPTER I

THE DIVINE IN MAN (ÍŚVARÁNUGRAHA)

I. THE URGE FOR PHILOSOPHY

'Knowledge of undifferentiated unity springs in the inspired men only by grace of God and saves them from great peril'⁽¹⁾

THIS is the opening passage of the *Avadhūta-Gītā* by Śrī Dattātreya whom the *Upanisads* state to be the supreme Lord of the Universe. It forms one of the passages of my daily prayer handed down through tradition. Every time I recite it, it kindles deep reflection in my mind. My constant dwelling on these words drew my mind into the deeper significance of the expressions it contained. Though these expressions, verbally speaking, are familiar to us, the doubts that crossed my mind and the questions I was compelled to ask myself could not be satisfied by the usual meanings given to these terms. The conventional meanings of these terms conflicted with those which belonged to an ancient heritage of which the seers or *r̄sis*, who shaped the very fundamentals of the culture, were the custodians. This was the message of Dattātreya to the world, and it led me seriously to consider what meaning this declaration had in relation to actual experience of life. What is *life*? What is *death*? What is it that we really fear (*mahābhaya*), life or death? Who are those fortunate beings that are regarded as endowed with illumination? How are they fortunate? Are they fortunate because of birth or because of the grace of the Lord? What is the grace of the Lord? Is it something that is given to man or does he achieve it by his own efforts? What is God, *Íśvara*? Is it God in the ordinary sense in which it is understood in the world? Is it the truth or reality, the ultimate principle of all? These and various other serious doubts assailed me until one day through a chance experience I was able to gain some insight into the meanings of these memorable words. One day the truth flashed across my mind. So many things cleared up. I recalled to mind the celebrated reference of Vasistha in his *Yoga-Vāsiṣṭha-Rāmā�ana* (Vol. 3-7) where he says that 'the truth flashed past one—like lightning—in between the gaps created by the

absence of thought.' Indeed, it was an illumination, difficult to explain. Therefore I attempted to co-ordinate all this into a meaningful experience. That is how Dattātreya became to me the torch-bearer of a new meaning and purpose of life. His tremendous spiritual importance began to grip my imagination more and more until he became for me the visible form of the highest truth defined as 'Real, Knowledge, Infinite is *Brahman*', '*satyam jñānam anantam brahma* (Tait. Up.) 'One only, secondless is *Brahman*', *ekamevādvitīyam brahma* (Ch. Up. 6) in the *Vedas*.

Illumination is the gift of God, *Iśvara* (the Ruler of the Universe). It comes to those who strive hard to understand the mystery of being. What drives man into higher realms of existence is the urge to know the essence of our being.

There is an urge in all of us which cannot quite be satisfied without an attempt being made to realise the truth relative to our being. It is the urge—the urge of self-realisation: to love and adore something higher than ourselves which we recognise and know to be holy but about which we can never fully express ourselves effectively. We are told in the *Taittirīya-Upaniṣad* that words with mind fall back baffled from truth without touching it—*yato vāco nivartante aprāpya manasā saha*. A clear recognition of this urge is the heritage that has been handed down to us by our forefathers, the men of vision and wisdom.

The Self underlying all existence is the object of realisation. Our seers call this absolute reality, *satya*, in the light of the *Upaniṣadic* teaching; *tat satyam* (Ch. Up. 6). Their exposition of the truth is called *Śruti* and *Smṛti*. *Śruti* is the basis of *Smṛti*. To a superficial reader, *Śruti* appears to present divergent views about reality. But throughout the history of Indian thought there is a persistent effort to find out the unity of thought in *Śruti*. This finally resulted in the formulation of the *Vedānta-Sūtra* by *Bādarāyana* in which we are told that the whole field of *Śruti* and *Smṛti* has but one single subject signified as *Brahman* or *Ātman*.

The *Upaniṣads* characterise this truth as non-dual, *advaita*. The *Māṇḍūkya-Upaniṣad* defines this truth as *Ātman* and characterises it as peaceful, holy and non-dual, *sāntam*, *śivam*, *advaitam*. For one who has grasped and intuited *Brahman* as non-dual, *advaita*, there is nought else than that state of non-duality. The urge for this realisation is innate in every individual. It is a sign of the grace of God, *Iśvarānugraha*. Its expression or

operation makes one a 'man of wisdom', a man of illumination, a 'vīpra'.

An attempt is made in the present work to show the meaning of non-duality or identity, *advaita*, in the light of Vedic teaching. Though in the course of later *Vedāntic* discussions the concept of non-duality is sharply distinguished from the concepts of identity, unity and so on, these concepts are made use of in the *Vedas* indistinguishably. These terms are therefore used in the present work synonymously. In this connection I concentrate on the concept of Dattātreya as it is handed down through the *Upanisadic* tradition. As it will be made clear in the following pages, Dattātreya is no other than *Brahman*, *Ātman*, *Īśvara* or *Advaita*. Of these several concepts, identity, *advaita*, gives us an approach to reality, that is, Dattātreya.

The doctrine of non-duality, *advaita*, handed down from very early times in the *Vedic* and *Upanisadic* ages, had been systematically developed by many philosophers and seers until it was made into a terse, living metaphysical system by Sankarācārya and his followers. Even before Śaṅkarācārya, *advaita* (identity), had its niche cut out for it in Indian philosophical thought, by the vast work on the subject known as *Vāsiṣṭha-Rāmāyaṇa*. This large and voluminous work is a veritable compendium of the philosophy of *advaita* (identity). The apparent unity of all things is a theme continuously expounded and dwelt upon by the sage *Vasiṣṭha* in his discourse to his discerning and enquiring pupil, Śrī Rāma. So this idea of unity *advaita* (identity) was not alien to Hindu thought. Therefore it is but natural that in every human being who is blessed with a keen faculty of thought there is the latent urge to turn towards the ideal of finding for himself, non-duality or that complete identity with the unity of all things, called *advaita*. It is the realisation of the 'I-ness', the 'one-ness' of all beings. It is of this unity or 'I-ness' that Śaṅkara sings:

'Man caught in the vortex of unreality looks on the universe awake or asleep, under relations of cause and effect, master and servant, teacher and pupil, parent and child. My obeisance to Daksināmūrti, the teacher incarnate of this truth.'⁽¹⁾

In this passage the word *māyā* is usually taken to mean illusion. But this word gives different meanings in different contexts. In this work also the meaning of the word is governed by the context.

The realisation of the unity of Reality can come to very few, to the fortunate few, who have renounced all desires and are the recipients of divine grace, *Iśvarānugraha*. The *Tripurā-Rahasya* says:—'Not all the learned, however expert, see the truth of this. They have no inward vision. Consequently they are deluded and wander away. As long as vision will not cease to be extravert, so long will the inner eye remain unopened. The inward vision dawns on those only who have abandoned all cupidity. How could it dawn on one who clings to craving for things? Abandon then all low desires and fix thy eye on the Real. Wander not in mind, and in utter concentration seek the truth. Meditation reveals all to you. Transcendent truth becomes realized. By truth one attains immortality.'⁽⁶⁾

This is the realisation of one's own essence, '*sva-svariṣṭa*' as the *Devī Tripurā* calls it in the work mentioned above, and in Śaṅkarācārya's words it is the 'I-ness'. This 'I-ness' in all things can be of many relationships, such as effect and cause, father and son, master and servant, teacher and the taught, nescience and illusion and seeing and realising. If we really look at the process of evolution it becomes possible to realise that amongst the many varied and variegated things in existence, animal life, plant life and even minerals, there is behind all this vast manyness a single cogent factor which like the string that binds the necklace of pearls, is ever present in all aspects of life. In fact we arrive at the conclusion that the whole world exhibits the effects of the outlooks of all the beings who are in it.

The Hindu belief is that any being who does not try to realise himself and fails to gain release from ignorance, *avidyā* or *māyāvaraṇa*, or the envelope of *Māyā*, is destined to be reborn again and again until he finally, in some birth, attains release, *mokṣa*; and it is an accepted fact that each man has within himself a latent spark which would enable him to realise the supreme goal of life, that is, *mokṣa*—complete freedom from bondage—complete enjoyment of spiritual bliss: oneness or union with *Brahman*. The important thing, however, is the message that everyone should try and make the best of what one can do in this life-time alone. As Śaṅkara has said in his commentary on the *Īśavāsyā-Upaniṣad*, 'one should not commit suicide, *ātmahanana* by not realising one's true innermost self, the *Ātman*.'

The truth of identity might be explained in another way. A rope is mistaken for a snake. The man in whose mind the impression of a snake is created, though in reality it is only a rope, believes in it, so

that it appears to be really a snake. But if he were to persist in looking at it discriminately and long enough, he will realise that what he had mistaken for a snake is none other than a piece of rope. Similarly it might be said that the world of appearances is like the snake superimposed on the rope. If through proper discrimination we can see the rope and not the snake, so too we can similarly look at the world and be in a position to realise that the world as reality is quite different from the world of appearances, as different as the rope is from the appearance of the snake. The superimposition of the snake on the rope is called illusion or nescience, *avidyā* or *māyā*. The removal of illusion or nescience, *avidyā* or *māyā*, reveals the truth. That truth is expressed in the Vedic statement—'There is no distinction in It', *neha nānāsti kimcana*, without which the world cannot exist.

Actually, nescience, *māyā* or illusion, *avidyā*, is not the opposite of knowledge, *jñāna*. In fact it is only a state of super-imposition and after its removal there emerges reality. The *Vedānta* has a simile for the truth. It says, we can dream of a snake, and in the dream the snake can bite us, which wakes us out of the dream. Therefore *māyā* is like the unreal snake that can bite us out of the dream (*svapna*) into the the waking state (*jāgrat*). Even *Vedānta*, says the *Mānasollāsa*, 'though in itself false, can be a means for us to be awakened to the reality like a picture'. A picture on the wall depicting a scene is partially true and partially false. So is it with *māyā* (nescience). It is not unreal, nor is it real. There is no opposition between *māyā* and *jñāna*—but it is only a comparison. *Māyā* is the mirror which reflects the image, and not the image itself—*viśvam darpana drsyamānanagarītulyam*. (Sankara's *Dakṣiṇāmūrti-Stotra*—2)

As the *Mānasollāsa* by Sureśvarācārya says, the *Vedānta* is only a means to awaken within us the reality. It is a means to an end, and the 'I-ness' or the attitude of non-duality, *advaita-bhāvanā*, is actually the supreme experience which can never be successfully described except to indicate with similes in a general manner what the ultimate truth of ultimate reality is.

The experience of non-duality, *advaita-anubhava*, comes through the grace of God, *Iśvara*, which as the spiritual guide, *guru*, is responsible for the initiation of the disciple into the highest knowledge. We are in fact told in the *Purānas* that the Lord, *Iśvara*, commanded *Brahmā* to create creatures who would be mortal while he would take the form of the illumined one, *guru*, and would come

into the world to bless his disciples with the illumination of the understanding of the state of non-duality—with the attitude of the highest identity, *paramādvaita-bhāvanā*. He would continue to make all the disciples immortal through His grace—*guru-katākṣa* and He would for ever leave in the world the secret of the realisation of identity, *advaita-jnāna*, this science of *Brahman*, or *Brahmavidyā*. It was from Dakṣināmūrti that it was handed down to the various disciples of his tradition (*gurusampradāya*) who would carry it on for ever, like the ever flowing river of knowledge, the river of the sacred flow of the *Gaṅgā*, the tradition of the illumined one *gurusampradāya-pravāha*.

God, *Iśvara* is also one who of his own will can work miracles and wonders. He is the master magician of the world. Nescience, *māya*, is the illusion that he creates and those who do not take refuge in It and seek It as their shelter will be at a loss and at their wit's end.

Tripurā Rahasya says:—

'This world of spirit and matter is similar to the image of a city found in a mirror. Being the same in form it cannot be fancied that one is superior or inferior to the other. Apartness in essence is a fiction and so an unimportant notion. Hence a man of wisdom ought to meditate on the impartite form of the Highest. One who is not competent to do this may meditate on the more tangible form which one can well conceive and understand. Even thus will he, if unattached, attain to a good unsurpassed. Even if it takes crores of lives to attain, no way better than this has been conceived to reach the truth.'⁽⁷⁾

The same truth is expounded in the *Madhu-prakaraya* in the *Bṛhad-āraṇyaka-Upaniṣad* where Maitreyī asks Yājnavalkya how one could become immortal. Yājnavalkya replies: 'Not for the sake of the husband, but for the sake of the spirit does a husband become dear. So it is with wife, sons, property, worlds, gods, scripture, natural elements and all. So the Self is to be seen, heard, thought about and meditated upon.'⁽⁸⁾ He who regards any of these things as other than the self is thereby shut out from the truth.

Non-duality or *Advaita* is called the highest truth, *paramārtha* in the *Viṣṇupurāṇa*. It says: 'The Absolute is non-differentiated. For it is said that the highest self, *Ātman*, which is the same as the highest truth, though it appears as the many, is in reality one only and it is the witness of all and it is ever present. It is uniformly spread out and being witness of all is not bound by actions. It is beyond

intellect, *buddhi*, illumination, *satya*, activity, *rajas*, and delusion, *tamas*, birth and death, increase and decrease of body. It is ubiquitous, all-pervading and immortal. It is the ever-present highest state of wisdom, which is the same as identity, *advaita*, without nescience, *māyā*, home, caste, form or time and sovereign and independent.'

Visnupurāna says:—

'The self which is in one's own or in another's body is in essence absolutely one and partless. This is knowledge. This is truth. Those who favour duality are of incorrect understanding. Air, *vāyu*, is all-pervading. It admits of no difference within itself. But when it comes through the holes of a flute the differences defined as musical notes, *sadja* and so on, arise. Similar is the identity of the great truth. The difference in its form is caused by external activities. If the obscuration in the form of differences, "This is divine", *deva*, and so on is destroyed, then the individual ceases to exist as individual.'⁽⁹⁾

A delightful story is told to illustrate this truth. There was a sage called Rbhu. His disciple was Nidāgha. Rbhu saw that Nidāgha who was always doing some kind of action, *karman*, had not realised what identity, *advaita*, was. So he decided to teach him the highest truth—*paramārtha*. Nidāgha was living in the town called Viranagara which lay on the bank of a river. Rbhu went to see him. He received his teacher, *guru*, with due courtesy and honour and asked him to have his food in his house. Rbhu asked for fine food which Nidāgha got prepared by his wife and offered to his preceptor, *guru*. After the food was taken Nidāgha asked Rbhu, 'O Lord, are you satisfied with the food, and is your hunger satisfied? Is your mind peaceful? Where do you live? Whither do you go from here and whence did you come?' In reply Rbhu said: 'If you had satisfied one who was hungry, satisfaction would have come but I was not hungry. So why do you ask me? In the human body if the earth element is burnt up by fire there is hunger, and if the water element becomes deficient there is thirst. So thirst and hunger are physical needs. I am not subject to these. So I do not suffer from hunger or from thirst, because I have neither. The natural happiness of the mind is subject to the thinking principle, *cit*. Therefore ask this principle, *cit*, for the truth. I cannot answer it, because it does not affect me (who is no other than the highest self, *puruṣa*). As regards the other questions, the highest self, *puruṣa*, is not subject to satisfaction, increase or decrease: he is omnipresent, omniscient: so how can he be asked, where do you live?

Whence did you come and whither are you going? Because "I am neither the one that goes nor the one that comes. I am not one who is fixed to a place. You are also the same. The others also are the same. You are not yourself. Nor are the others themselves. Even I am not myself."⁽¹⁰⁾ The reason why I asked you for fine food, *mṛṣṭāṇa*, was to see whether your reply would pertain to the mode of one who had realised the truth of the self, *ātma-tattva*. To a man who eats there is in reality no difference in food, whether good or bad. We eat because we want to live by taking in such particles of food to supplement what already is in the body, just as we plaster mud on a mud-house in order to keep it intact. Since food is part of the earth principle and necessary for the body, it is consumed. Having understood this, keep yourself in perfect poise—equanimity—*samāvasthā*.' Thus answering Nidāgha's questions Rbhu reveals himself as his teacher, *guru*, and tells him the truth: 'Know this to be one only. The whole universe admits of no difference. It forms the nature of the supreme self, *Ātman*, which is known as *Vāsudeva*.'⁽¹¹⁾

The story goes on to say that after the lapse of years Rbhu visited Nidāgha again. Rbhu asked Nidāgha: 'Why are you standing apart from others?' Nidāgha replied to him that the Ruler of the town was coming in procession on an elephant. He said that the Ruler was on the elephant and all the others were his followers. Rbhu asks: 'Show me both elephant and king—which is the elephant and which is the king? What are their characteristics?' Nidāgha answers: 'The lower is the elephant and the upper the king. The elephant is the vehicle and the king the rider. Who cannot understand this?' Rbhu questions again: 'What is below and what is above?' So Nidāgha climbed on the shoulders of Rbhu and said: 'You are the elephant and I am the king. You are below and I am above. I have done so to make you understand.' Rbhu replied: 'You are like the king and I am like the elephant. Therefore what art thou and what am I? Tell me that?' When he heard this statement, Nidāgha knew it was his teacher Rbhu and prostrated himself at his feet saying: 'No one else has the same pure outlook of identity, *advaita-bhāvanā* as you my teacher, (*guru*), and I realised at once from your questioning that it was you and no one else.' Rbhu in reply said: 'out of compassion for you I have already expounded to you the truth of identity, *advaita-tattva*, that you may learn it without doubt.' So saying he went away. Nidāgha had the realisation of Truth as *Viśnupurāṇa* says. It concludes the story thus: 'This twice-born Nidāgha saw all the creatures

be identical with his self. He became thus devoted to *Brahman* obtained the highest liberation.

In the same manner O! the knower of Truth, *dharma*, you also st be one to whom the self, the enemy and the relative are the same. O Lord of the Earth, you must know that *Ātman* is all-meeting.

Even as space, though it is one, is seen as being white, blue and so on, by those whose vision is vitiated by illusion, though *Ātman* is one, it is made many:

What exists in the world is one. It is imperishable, *acyuta*. There is nothing beyond that. I am He. The other person is He. You are He. This is He. This identity is the essence of Self, *Ātman*. Abandon delusion of difference.⁽¹²⁾

Each is therefore a part of the infinite—the All. In the world what helps us also helps us, as the ground which offers resistance to our feet is necessary for walking. There is no escape from the Self. Even *māyā*, belongs to it and it is not devoid of truth. Knowledge is one. The highest knowledge is identity, *advaita*, beyond which is naught else. Knowing one is knowing all, like a musician who knows his notes and a piece of music knows all pieces of music through the idea of notes. We may go and find the self, as many thousands have said to have done. From the unreal to the real is not going from one thing to another, but from the complexity of duality and multiplication to the simplicity of unity. From death to immortality is the same, error is a matter not merely of thought, but of action and conation and thus of involvement in a false condition, from which knowledge is the only release.

When Śuka and the other sages approached Dakṣināmūrti with doubts in their minds, the Lord expounded to them the truth of entity, *advaita-tattva* and the attitude of identity, *advaita-bhāva*. As Dattātreya said in his *Avadhūta-Gītā*:—

'That by which all this is filled and that which pervades the self—How am I to offer my salutations to that formless, un-differentiated and inexhaustible Holy one?'⁽¹³⁾

The *Yoga-Vāsiṣṭha* also comes to the same conclusion:—

'It is indeed possible to attain to (this knowledge) which is fully explained herein. If you listen to it which is *śāstra*, (science of *Ātman* in the real sense) attentively, then you will understand the truth and not otherwise. The conviction that the objects of the senses are non-existent leads to the removal of their impressions from the

mind. If this is perfected there arises in it the supreme and eternal bliss of the essence of self. Otherwise there is no peace to be had by men like you, merged in the depths of (empirical) sciences for thousands of *kalpas*, periods of time, without the chance of attaining knowledge. O! Brahman, complete abandonment of desire is known to be the best of liberation. It is the only correct step towards liberation, *mokṣa*. The extinction of desires leads to the immediate extinction of mental activities even as the absence of recurring cold leads to the dissolution of small particles of ice. O! Brahman, Our desires which uphold our bodies and minds bind us fast as if by thongs to our bodily prison. If they are loosened, then the inward soul is liberated. Dispositions are of two kinds—pure and impure. The impure ones are the cause of birth, i.e., rebirth. The pure one puts an end to birth. The same disposition divested of the germ of next birth like a parched seed is maintained to support the body. The same is said to have known the truth and to be therefore pure.'⁽¹⁴⁾

The *Yoga-Upanisad* indicates what transcendent *advaita-bhāvanā* is like.

'By no means is there known a distinction of dualism and non-dualism. This distinction is the work of nescience due to the notion of the external. The conviction, "I am Brahman" will arise only if the thought, "I am the body" becomes painful. In the event of the knot of the heart remaining, Brahman is the discus for cutting it asunder. Should a doubt arise, Brahman must be resorted to as the certain. When the non-self becomes the stealer of the self the only guard of the gem of the self is the Absolute Brahman who is composed of everlasting bliss.'⁽¹⁵⁾

It can therefore be seen that the attitude of identity in the highest sense, *paramādvaita-bhāvanā* is a matter of special grace of the preceptor, *guru*, the grace of the philosopher, *Avadhūta*. It is the realisation of the great unity within, which made a man of wisdom like Śaṅkara exclaim thus:

'What availeth the shaft of love after youth has gone by? What availeth the lake after the water is dried up? What availeth friends and relatives after all wealth is gone? What availeth the world after the essence is realised?'⁽¹⁶⁾

The truth behind this statement is that once God, *Īśvara*, is realised, naught else matters.

The attainment of identity, the grace of the Lord, *advaita īśvarānugraha*, is the gift of the Lord, *Īśvara*, Dattātreya, the

highest truth. Through this grace, through the gift of understanding, the great wisdom comes—man's immense opportunity to ascend to the highest plane of being: the supreme 'I', 'Brahman I am', '*brahmāham*'.

2. THE PHILOSOPHIC VISION (PRATIBHĀ)

How does this identity, the Grace of the Lord, *advaita-īśvarānugraha* come? It comes by the practice of discipline, *yoga*. Through it the development of the individual illumination, *pratibhā-sakti* occurs. Through discipline, *yoga*, all spiritual success is attained. When Patañjali maharsi makes the momentous statement in his *Yoga-Sūtra* (ii-33), 'From the philosophic vision also (the aspirant, *yogin*) knows all else', *prātibhād-vā-sarvam*, he means that by yogic concentration the intellect can be developed to its perfection. He points out that illumination, *pratibhā*, is that part of the intellect which develops without any special cause and is able to lead on to real knowledge. It is intuition from within, the divine spark which suddenly illumines darkness into light. It is that which gives through God's or īvara's grace the realisation of identity, *advaitānubhava*. The development of illumination, *pratibhā* which is the gift of the divine is due to a man's latent disposition, *samskāra*, which suddenly ripens through divine grace. It is extremely difficult to explain the concept of disposition, *samskāra*, but there is no doubt that it relates to experience. For those who have experienced it, it is a very live force capable of tremendous possibilities. We speak of men who have received divine illumination, *pratibhā-sālins*, who have through the maturing of their latent possibilities, *samskāras*, radiated illumination and understanding in a world of darkness, *māyā*. They radiate their special genius, *pratibhā*, for the benefit of mankind. They then become pioneers of freedom or independence, *svatantra-kartas*. They are the men who through a flash of illumination intuit the grand truth, the great unity within diversity, the *advaita-paramārtha*.

Whitehead speaks of religion as what man does with his solitariness. If we look deeply into that statement we can see the real significance of Whitehead's remark. For, truly is religion what man does with his solitariness. Have not our ancient seers said that the highest truth was to realise that existence is one without a second, the complete unity of all in one? So too the man who realises his solitariness is one who realises the solitariness (one-ness) of the world.

Solitariness here need not mean loneliness or aloneness. It means oneness, the oneness of the self, *Ātman* everywhere. One who can thus find satisfaction with his solitariness is truly a fit soul for release from all earthly bonds by the attainment of non-duality, *advaita*.

Similarly William James speaking of the claims of the discipline called *yoga*, says in his *Varieties of Religious Experience*, that there is no reason to deny that in mystic experience the mystic comes in touch with a circumambient world from which saving experiences come. He refers specifically to the discipline of *yoga*. In the other places referred to he argues that there is evidence to think that there are levels of energy and power in man higher than are perceptible in ordinary experience. And man can by effort live at higher levels and tap sources of power normally considered impossible.

The technique of *yoga* is indeed a method by which release of such higher powers might be obtained in a systematic way available to the individual and verifiable by all who make the effort in the prescribed way. So can the nectar of identity, *advaitāmṛta*, be grasped and enjoyed by all.

Idealist philosophy from Plato onwards has believed in a way of knowing recognised as higher than discursive reason, which its expounders have called intellectual intuition. Plotinus, Spinoza, Hegel and Bradley have made it an integral part of their theory of knowledge. In the spiritual life of art, religion and philosophy, we contact reality in its fullness and harmony. Here knowing partakes of the character of being, subject and object become fused, as it were. The experience is called inspiration in art, vision of God in religion and unitive knowledge in philosophy.

Meditation, *samādhi* of the discipline of *yoga*, in which the self comes to true self-knowledge as well as knowledge of reality in its fullness, derives corroborative support from intuition. The idealist philosophy of religion attributes a revelation to such mystic experience on the part of the founders of religion.

More recently Bergson has referred to the discipline of *yoga* and its claims in his *Two Sources of Morality and Religion*. He applies his philosophy of creative evolution to religion in the book and finds in mystic experience at its best, nature's way of rising to a higher level of life. In man instinct is surrounded by an aura of intelligence which again is crowned with intuition. Mystics might be those individuals of the race who rise to a higher level through intuition. Morality

arises from group pressure and is limited to group welfare in its action. Mysticism brings the experience of love as the core of life's meaning. Creative love is revealed as the essence of the universe. By example, society is imbued with the new morality of the mystics. Mystic experience therefore becomes a way of expressing the direction and meaning of evolution and so receives support from nature and science. *Yoga*, he observes, in this light will be the line of advance of creative evolution.

In his metaphysics, Bergson attaches great prominence to intuition as the method of philosophic thinking as contrasted with intelligence. Intelligence in its usual procedure in ordinary life and in science proceeds by analysis. Such analysis introduces static phases or points in a continually changing whole and places them side by side as in space for convenience of apprehension. Intellect therefore gives us static snapshots of changing realities. But philosophy is interested in knowing reality as it is. It must therefore seize reality on the wing, as it were. It must be a kind of sympathetic imagination placing itself in the heart of the reality sought, to be understood and to coincide with its rhythm.

It may be questioned whether the discipline of *yoga* through the meditation of different degrees of intensity called *dharana*, *dhyana* and *samādhi*, is one that leads us to the heart of reality or away from it. The procedure of suppressing the waves of mind, *citta-vṛtti*, seems to point to the negative way. But actually the result claimed, namely full knowledge, *sarvajnata*, points to the results of the positive, unitive, intuitive way.

Also Jung's theory of the unconscious as the racial memory or potentiality charged with God implies that the mind is surrounded by an aura transcending the ordinary limits of sense perception. This line of thought supports the *yoga* hypothesis of aloofness, *kairalya*, unity, *advaita* through intense meditation, *samādhi*.

Another point of contact between psycho-analysis and the discipline of *yoga* is the rôle of reason. Both deprecate reason in one sense, but use it to rise in another sense. Psycho-analysis depreciates reason as rationalisation or defence of unconscious or suppressed desires. But it uses reason in its analysis and in persuading the patient to discover the real source of his neurosis. This self-discovery is supposed to help the individual to overcome the influence of the suppressed emotions. In practising the discipline of *yoga* the thinking principle of the waves of the mind, *citta-vṛtti*, is sought to be

suppressed altogether to attain concentration on one subject. But this concentration is not meant to penetrate the essence of the object but only to assist the rise of the mind to the higher level of intellect, *buddhi*. Depreciated in the process of suppression, reason is appreciated in the rôle of intellect, *buddhi*.

Dr. S. Radhakrishnan says in his *Indian Philosophy* (pp. 372-3), 'To the modern mind, in east or west the whole *yoga* scheme of attaining perfection appears to be only an elaborate process of self-hypnotisation. Intense and solitary meditations accompanied by physical exercises and postures, help to make our minds run into particular moulds. Such a view gains some support from the popular confusion of the *yoga* system with some of the repulsive practices of the *tantra* cult and later adaptations of Patañjali's *Yoga* by fanatical mendicants. It is, however, necessary to bear in mind the fact that Patañjali's *Yoga*, in its original form, is free from these vagaries. It assumes that we have all reservoirs of life to draw upon of which we do not dream. It formulates the methods of getting at our deeper functional levels. The *yoga* discipline is nothing more than the purification of the body, mind and soul and preparing them for the beatific vision. Since the life of man depends on the nature of the mind, *citta*, it is always within our reach to transform our nature by controlling our mind, *citta*. With faith and concentration we can even rid ourselves of our ills. The normal limits of human vision are not the limits of the universe. There are other worlds than that which our senses reveal to us, other senses than those which we share with the lower animals, other forces than those of material nature. If we have faith in the soul, then the supernatural is also a part of the natural. Most of us go through life with eyes half shut and with dull minds and heavy hearts, and even the few who have had those rare moments of vision and awakening fall back quickly into somnolence. It is good to know that the ancient thinkers required us to realise the possibilities of the soul in solitude and silence and transform the flashing and fading moments of vision into a steady light which could illuminate the long years of life.'

The reference to the views of modern philosophers shows that there is a great deal of force in the claims of our forbears for their belief in identity, *advaita* and the help it received from illumination, *pratibhā*. And that modern thought seems to support such a standpoint is quite evident from what has been briefly mentioned above. So it behoves us to study deeply and with faith and understanding

the rich heritage that is our legacy from the past, thereby gaining liberation, *mokṣa* through identity, the highest truth, *advaita-paramārtha* and thus becoming men of divine illumination, *pratibhāśālins*. We then become men of 'impartial outlook', *samadarśins*, as a result of knowledge gained through true *advaita-jnāna*, knowledge of identity. The *Bhagavad-Gītā* defines the person who is thus qualified:—'In the case of that person who has conquered his self (lower) and has attained to the calm of self-mastery, his supreme self abides ever concentrated, and he is at peace whether be it in cold or heat, in pleasure or pain, in honour or dishonour.'⁽¹⁷⁾

'The ascetic, *Yogi*, whose soul is satisfied with wisdom and knowledge, who is unchanging and master of his senses, to whom a clod, a stone and a piece of gold are the same, is said to be controlled (in *yoga*).'⁽¹⁸⁾

'He who is equal-minded among friends, companions and foes, among those who are neutral and impartial, among those who are hateful and related, among saints and sinners, he excels.'⁽¹⁹⁾

For he who is thus poised in himself, sees all as equal, his own self, *Ātman*, in everything, is the one who is not only liberated, living in this very body, *jīvanmukta*, but also the philosopher of philosophers, *avadhūta*.

In answer to the queries with which we started our discussion, we may now note that identity, *advaita*, taught in our scriptures is rich in implication and is of practical value. The *Sāndilya-Upanisad* brings out the character of this one subject of the *śāstras* by showing how as the source and aim of all, it is existence, knowledge and bliss, *sat*, *cit* and *ānanda*. It is Brahman because it is complete and makes all complete; it is *Ātman* because it has all, makes all and puts an end to all; it is *mahesvara* because it is the greatest of all and directs the greatest entities of the world. This great truth of the character of the illumination is of the nature of grace, *anugraha*, and it has been given as a gift to Atri and Anasūyā in the form of their son. For this reason it is called Dattātreya. To know this truth of Dattātreya is to be the knower of Brahman, *brahmavid*, *jīvanmukta* and *avadhūta*.

In the following pages an attempt is made to expound the concept of Dattātreya in the light of the Upanisadic teaching, showing at the same time that he is the greatest teacher of liberation in this life, *jīvanmukti*, and the state of being a real philosopher, *avadhūtatva*, which offers the true meaning of life here and shows that it is all that exists.

In conclusion it may be stated that the grace of the Lord *iśvarānugraha*, is the first step that leads one to that frame of mind wherein it is possible for him to experience the meaning of identity, *advaita*. And when his disposition, *samskāra*, matures, there develops within himself divine illumination, *pratibha*, through which the highest truth is intuited, leading to the state of liberation in life, *jīvānmukti*. He is the blessed one who through being a man of illumination, a *pratibhā-sālin*, radiates happiness and light.

I will only think of sweetness and will generate sweetness. The words that I speak shall be sweet and what I communicate to others shall be sweet. May I utter words which are sweet to the Gods and which men love to hear. May the Gods protect me by imparting to me the grace of speech (as occasion besets) and may my ancestors also assent to what I say.⁽²⁰⁾

Aum Śāntih Śāntih.

CHAPTER II

DATTĀTREYA: THE ABSOLUTE:

I. DATTĀTREYA: A SKETCH

WHAT a name to conjure with! Its resplendence brings forth a splendour unimaginable, what miracles does it achieve for its devotees and what accomplishments, *siddhis*, it has showered on the faithful followers: truly those who have uttered that glorious name even once are indeed fortunate. Even in the age of *kali*, (*kaliyuga*) they are the truly liberated beings. To touch the lotus feet of even those devotees is *punya* or holy merit. There is nothing more fascinating than to contemplate the greatness of the incarnation, *avatāra*, of the supreme Lord as *Dattātreyā*.

The *Sāṅgīlya-Upanisad* which most beautifully describes Lord Dattātreyā sings:—

'He who would meditate in accordance with the mode laid down in the Upanisad on the Deity Dattātreyā, the Lord of Lords, Dattātreyā the Lord, the gracious, *śiva*, the tranquil, *śānta*, the Lord who is lustrous like sapphire *indranīla* (in complexion) *indranīlanibha*, the mighty one, *prabhu*, delighting in His own marvellous power, *māyā*, investing *Ātman*, *ātma-māyā-rata*, the Lord whose activities are his sport, *līlā*, the Lord who is the one philosopher, *avadhūta*, the Lord who has the cardinal directions as his garments, *digambara*, the Lord whose entire limbs are smeared with holy ashes, *bhasmoddhūlitasarvāṅga*, the Lord who wears the crown of matted hair, *jaṭā-jūladhara*, the glorious Lord, *vibhu*, the Lord four-armed, *caturbāhu*, and invested with distinguished limbs, *udārāṅga*, the Lord with eyes opened wide like full-blown lotus flowers, *praphulla-kamalekṣana*, the Lord who is the treasure-trove of knowledge, *jñāna*, and discipline, *yoga*, *jñāna-yoga-nidhi*, the Lord who is the world-teacher, *viśraguru*, the Lord who is dear to the yogis, *yogijanapriya*, the Lord who is tender to his devotees, *bhaktānukampin*, the Lord who is the witness of all, *sarvasāksin* and the Lord who is served by accomplished adepts, *siddhā-sevita*, such a one, released from all sins will attain beatific bliss. Thus aum! the truth. Thus the *Upaniṣad*.'"⁽²¹⁾

This meditation conjures up before our mind's eye a supernal vision ineffable and incommunicable in a woefully inadequate language. It is the vision of a splendid form on which the devotee sets his eyes and becomes ravished. It is the form that lures and fascinates the devotee's mind that becomes merged in it. The *śloka* (prayer) is replete with ideas each one of which needs to be elaborated upon in order that we may grasp the fullest significance and quintessence which brings balm to man's afflicted soul.

II

'*Dattātreyam*'. Thus begins the meditation, *dhyāna*, of the Lord. What does the nomenclature of Dattātreya mean? Why was he called Dattātreya? The *Śāndilya-Upaniṣad* says: 'Wherefore then is it known as Dattātreya? For the reason that the resplendent lord, mightily pleased as he was, donated himself to Atri, Atri, who was engaged in the most arduous of penances and who wished for a son which he lacked and for the reason that Atri's son was born of Anasūyā; for these reasons it is known as Dattātreya.'⁽²²⁾

Further, this name represents the partly divisible and partly indivisible form of Brahman: 'Then of that Lord whose own energy manifests itself in his creative play, who is filled with compassion towards his devotees, whose form is that of Dattātreya, whose beautiful body is unconcealed with raiment, whose four arms resemble the petals of the lotus, and whose form is spotless in its purity and sinlessness, it is the divisible-indivisible form.'⁽²³⁾

The name of Dattātreya is the boat, *tāraka*, that enables a devotee to cross the ocean of life with success. Brahmā the creator is informed by Lord Nārāyaṇa (himself Dattātreya) that one who meditates thus: 'I am the Datta, i.e., Dattātreya', '*dattoham*' (the great Lord who has given unto his devotees the sentience of the peerless Brahman, as the means to be employed for the attainment of the state of the non-differentiated Brahman) does not have to go through the vortex of worldly existence. There are several mystic formulæ of the same Dattātreya which enable a devotee to attain to all that his heart may devoutly wish of terrestrial and celestial happiness. It may be mentioned in passing that the conception, 'I am Datta, i.e., Dattātreya', *dattoham*, like 'Śiva I am', *sivoham* and 'He I am', *soham*, implies the complete unity of the individual (*jīva*) and the supreme, (*Īśvara*) or the realisation of the 'I-ness' as being the fusion

of goodness and energy, *śiva-śakti-aikya*. That alone is the highest knowledge, *jñāna*, the absolute identity, *paramādvaita* or the highest unitive experience.

III

The next name signifies Dattātreya as Śiva, 'śivam'. Śiva means the most Auspicious one. As Śiva, Dattātreya is the most auspicious. This signifies that without his grace nothing else can be attained. For this reason he is in daily prayer generally described as the Lord of the World, *jagannātha*, and the one whose grace is the world's blessing, *lokānugraha-kāraṇa*.

The great Lord, in the intensity of thought wished 'may I become many, may I bring forth the progeny'. Afterwards from Him who was performing penance three letters came into being (These three letters are a, u, m and they constitute the *pranava*, *aum*). Three *vyāhṛtis* (mystical exclamations) (*bhūḥ*, *bhuvaḥ*, *suvah*), *gāyatrī* consisting of three steps (*tātsavītuh vareṇyam*; *bhargo devasya dhīmahi*; *dhiyo yo nah pracodayāt*), three Vedas (Rk, Yajus and Sāma), the three gods (*brahmā*, *viṣṇu* and *maheśvara*), the three orders of society, *varnas* (*brahma*, *ksatra* and *vaiśya*) and the three sacrificial fires (*gārhaspatya*, *āhavaniya* and *dakṣināgni*) came into existence. He, this great God Maheśvara, who is abounding with abundance, in the full plenitude of his powers, who pervades all and is seated in the heart of all beings, the great wizard sports with his wonder-working power, *māyā*. He is *brahmā*. He is *viṣṇu*. He is *indra*. He is all gods and all creatures. He is indeed the front, the east. He is indeed the back, the west. He is indeed the north. He is indeed the south. He is indeed the below. He is indeed the above. He is indeed all. Dattātreya is the form of this God visible.'⁽²⁴⁾

So the great Lord Maheśvara, while playing with his own creative power assumed the form of Dattātreya. This passage aims at explaining the fact of complete identity of Dattātreya and Maheśvara. The attribute *śiva*, as applied to Dattātreya brings out this character well. Śiva, the primordial being, is Maheśvara himself. Maheśvara in his manifold sports, *līlās*, became Dattātreya. So Śiva is Dattātreya and Dattātreya is Śiva.

In continuation of this thought the same Upanisad concludes: 'Hence the name Dattātreya by which it is called. Further one who understands the meaning of this word (Dattātreya) thus becomes one

who understands all. Further one who indeed by means of knowledge, cogitation, meditates upon him (Dattātreya), the highest God as 'I am he' becomes the knower of Brahman.⁽²⁶⁾ This passage evidently presupposes complete identity of Brahman, Śiva, Maheśvara and Dattātreya. If the truth were otherwise how can the knower of Dattātreya be the knower of Brahman? Maheśvara himself is Dattātreya. Dattātreya is Brahman, Maheśvara is Brahman. Śiva as applied to Dattātreya brings out the character of this identity.

It may be noted in this connection that the seer or spiritual preceptor of the sacred *mantra* or syllables, *rṣi*, in all the hymns, *mantras*, pertaining to Dattātreya is Sadāśiva. This is an interesting fact. The *Dattātreya-Upaniṣad* repeatedly mentions 'Sadāśiva is the seer, Dattātreya is the subject matter i.e., the object of meditation.', *sadāśiva rṣih dattātreyo devatā*. The same idea is further illustrated by a hymn, *mantra*, pertaining to Dattātreya. It begins with salutations to Dattātreya⁽²⁸⁾ and concludes with salutations to Śiva⁽²⁷⁾. Śiva in this connection is sadāśiva himself. Salutation to Dattātreya is salutation to Śiva i.e., *sadāśiva*, the ever Holy. Hence Dattātreya is no other than *sadāśiva*.

The character of this identity is further brought out by studying an earlier passage of the *Upaniṣad* where it is said 'Nārāyaṇa himself is Dattātreya'⁽²⁸⁾. The same idea is further illustrated as 'Brahmā requested Nārāyaṇa "who is the boat (that helps us in crossing the ocean of bondage or life in the womb)." ' 'Tell me that O revered sir!' Requested in this manner, (*nārāyaṇa*) said: 'Meditate on my essence which is pure and which is the same as truth, *satya*, bliss, *ānanda*, and knowledge, *cit*, as "I am in all circumstances Datta, i.e., Dattātreya himself" If you meditate on *nārāyaṇa* as Dattātreya the same (*nārāyaṇa*) becomes the boat. This truth alone ought to be understood. It is the boat that takes one across the ocean of (bondage) birth and death, won't, etc.'⁽²⁹⁾.

This explains how Dattātreya who is *śiva*, *sadāśiva*, or *maheśvara* is *nārāyaṇa* himself. This is the identity of God-head in one supreme principle. It is not a mechanical process of the conception of identity. It is attained to by the process of meditation, *dhyāna*, application, *upāsanā* and understanding, *vijnāna*. This is how *maheśvara* is revealed as the All-God, because he is the God of Gods. This is why he is *brahmā*, *viṣṇu*, *rudra* and so on. This unity, this identity of God-head is the highest truth that can ever be conceived. This truth is

Brahman. The Upaniṣad brings out this truth in the meaning it gives to the name of Dattātreya. The manner in which *mahaśvara* takes the form of Dattātreya is an illustration of the highest truth manifesting itself as Dattātreya and of the complete identity of God-head thus achieved. It is not the identity that ignores or negates the world. It is indeed the identity that recognises all that exists. It is in this sense that the identity of the individual self, *jīva* and the universal self, Brahman is established.

The realisation of this identity as well as its process is itself divine. It is itself the truth of *mahaśvara*. This is beautifully illustrated in the *Śiva-Rahasya*, the truth of *śiva*. It stands for complete identity of all, *advaita*. To master it is to realise it. To realise it is to be the truth itself. This is how Dattātreya is *mahaśvara* and *mahaśvara* is Dattātreya. To meditate on this truth, to lead the life of it and thus to understand it is the most auspicious thing. This is the truth of Dattātreya being *śiva*.

IV

The next attribute is '*śāntam*', 'the tranquil'. This means that Dattātreya who is auspicious, *śiva*, is tranquil, *śānta*. The word tranquil, *śānta*, brings out his disposition. His disposition is one of peace, peace within and peace without. Peace is that great quality of that which is auspicious, *śiva* and also of one who has through deep contemplation of the form 'That (para-brahman) am I', *sohamibhāva*, attained identity with the auspicious, *śiva*. He is therefore of peaceable or peace-loving disposition. He is auspicious, *śiva*. He is tranquil, *śānta*. The *Upanisad* presents him as auspicious and tranquil, *śivam śāntam*.

Further, the usual form of prayer to *śiva* is: 'Perfectly tranquil and seated in the posture of lotus seat, and wearing the moon itself as the diadem. . . .' The attribute 'wearing the moon itself as the diadem', *śaśidhara* makes it clear that the subject of prayer is *śiva* himself⁽³⁰⁾. *Śaśidhara* is the usual appellation of *śiva*.

Similarly, the usual form of prayer to *viśnu* is: 'Perfectly tranquil, and reposing on the serpent couch, with the stalk of the lotus sprouting from his lotus-shaped navel, the God of Gods. . . ' and so on⁽³¹⁾. The attribute of having the lotus-like navel, *padmanābham* makes it clear that the subject of this prayer is *viśnu*. Here again the quality of perfect tranquillity is applicable to both *śiva* and *viśnu*.

As Dattātreya is *viṣṇu* and *śiva* together he is composed and calm, *śānta*. This common appellation of *śiva* and *viṣṇu* establishes the unity and identity of the Deity.

३४८३

Dattātreya is described as resembling the gem called *indranīla* in complexion, *indra-nīla nibha*. This term means that his body is of the colour of *indra-nīla* (sapphire) gem. His body is deep blue, of navy mohair in colour. Let us understand the significance of this attribute. It presupposes the *Upaniṣadic* view of the highest truth. *Mudgala-Upaniṣad* referring to this truth as a spiritual principle, *puruṣa* says: 'That spiritual principle assumed the body which gives liberation, *mokṣa*, to one who has had even the fleeting glimpse of it.'⁽³²⁾

The body is further characterised as form, *rūpa*, in a later passage.

'Gandharvas meditate upon this truth as form, *rūpa*. One becomes that on which one meditates. Therefore one who is devoted to Brahman, *brāhmaṇa*, ought to meditate on this highest *Brahman* which has assumed the form of a man as 'I'. One comes to have the same form.'⁽³³⁾

१९६२८३

Several other *Upaniṣads* make use of the same idea under different denominations. *Rāmapūrvatāpinyuṣṭi-Upaniṣad* presents this idea as *śyāma*. This word also means one of blue colour. It describes *Rāma* the highest truth as 'That, which with the root matter *prakṛti*, is blue in colour.'⁽³⁴⁾ *Rāmarahasya-Upaniṣad* brings out the significance of this idea thus: 'Only with the idea of attaining liberation I meditate upon the supreme self as being blue in colour . . . having the splendour of pure crystal . . . I meditate without break on Rāghava whose body is as pleasing as the rain-bearing cloud of the rainy season and has the limbs of transcendent splendour.'⁽³⁵⁾

'The putting together of 'being in blue colour', 'having the splendour of pure crystal', 'one whose body is so pleasing as the rain-bearing cloud of the rainy season', *kālāmbodhara-kānti-kāntam*, and 'having the limbs of transcendent splendour', *ujvalāṅgām*, signifies the pleasing nature of the concept of the truth. The comparison of the rain-bearing cloud has the special advantage of illustrating the pleasing character of *rāghava*, *rāma*, i.e., Dattātreya himself. As an earnest farmer is pleased with the sight of the rain-bearing cloud, so is the devotee pleased with the sight of the form of the blue-hued Dattātreya.'

VI

Dattātreya is all-powerful, *prabhu*. He is really the master of the universe. Ordinarily the word master is used to mean a leader or ruler. But the *Upaniṣadic* sense of the sanskrit word *prabhu* is totally different.

The *Sarabha-Upanisad* says: 'Him who is the master, the highest of those that are attainable, the father, the highest God who created brahmā and taught him all the Vedas, the foremost, i.e., the first of all, (him) indeed who is the master, the father of all Gods . . .'⁽³⁶⁾

The present hymn which presents Dattātreya attributes all these qualities to him and for this reason he is called the 'all-powerful', *prabhu*. The whole idea presented by the 'all-powerful', *prabhu* who resides in all like a light, *jyoti*, becomes an illustration of how of all things in the world he alone is pleasing. He is pleasing because he is the giver of knowledge by giving Veda, the only source of knowledge. This is how he is the saviour of mankind. This illustrates the significance of such expressions as 'one who resembles the gem called *indra-nīla*', and 'Respect to him who is blue in colour, who is along with *Lakṣmī*, the goddess of wealth and who is known as Lord *viṣṇu* the great', as well as 'That is the highest essence of *viṣṇu* which the men of wisdom realise without fail.'⁽³⁷⁾ Passages like these support the same conclusion.

Attributing a body does not necessarily limit the 'limitless'. It only helps the devotee to glimpse something which can never be grasped otherwise. Therefore a reference to modern ideas may be of some use. It is thought by modern scholars that to attribute body to God is theism (the theory that God is a person). They hold that this modifies the absolute character of God-head. But the *Upaniṣadic* view is different. According to it, to attribute a body to God is to recognise his omnipotence. Further by attributing a body to God, he is brought within the grasp of our mind more easily than when he is described in terms beyond comprehension. This character is brought out by 'the all-powerful', *prabhu* and 'one who resembles the gem called *indra-nīla*', *indranīla-prabha*.

VII

Dattātreya is 'intent on the unravelling of power, *māyā*, investing *Ātman*', *ātma-māyā-rata*. This attribute presents the idea that

Dattātreya is intent on unravelling the power, *māyā*, enveloping the self, *Ātman*. Power, *māyā*, is a very complex concept. Commonly the Sanskrit word *māyā* means something unreal. The *Upaniṣadic* use gives *māyā* a meaning slightly different from that in daily use. With a view to understanding this, certain *Upaniṣadic* passages may be studied.

Nṛsimhottaratāpary-Upaniṣad says: 'Itself being perfect and one it creates the illusion of it being the other. Having thus shown things to be separate from itself it itself becomes transformed into illusion and nescience. This is wonderful indeed. It shines of its own spiritual light.'⁽³⁸⁾ The passage explains how *māyā* is no other than the creative power of *nṛsimha* i.e., Dattātreya in view of the present hymn.

Sarvasāra-Upaniṣad adds: 'What is called *Māyā* has no beginning nor an end. It is both real and unreal. It envelopes all. It can be said neither to exist nor not to exist. It is neither existence nor non-existence. Its predominant, it is not subject to modification nor is it capable of being differentiated from other things. It can just be indicated but is incapable of being described by any other differentiating characteristic. This is termed *Māyā*'.⁽³⁹⁾

It can thus be seen that *māyā* forms in no sense a second to the highest truth. On the other hand, Dattātreya, the highest truth, is the master of *Māyā*. The same idea is brought out by *Tri�ādvibhūtimahā nārāyana Upaniṣad*: 'God, *Īśvara*, is the master of power, *māyā*, and hence of all learning, *vidyā* or true knowledge.'⁽⁴⁰⁾ *Veda* says 'The Lord of all sciences, *vidyās*. The Lord of all creatures. The Lord of *Veda*. The Lord of brahmā. May Brahman the auspicious protect me. The all auspicious *aum*'.⁽⁴¹⁾

'Being intent on the unravelling of power investing *ātman*' *ātma-māyā-rata* as applied to Dattātreya elucidates his independent character. *Māyā* is power. He does not depend on other's power, but on his own power. The greatness of this power is such that it admits of no power other than itself, because all other powers are only its creation, i.e. they are the outcome of itself like the yogic accomplishments *ycasiddhis*, *anīmā*, *mahimā*, *garimā*, *laghimā*, *prāṇptih*, *prākāmyam*, *iśitvam* and *vaśitvam*, as distinguished in the *Upaniṣads*.

All things, good, bad and indifferent are only different items of the operation of power. *Yājnavalkya-Upaniṣad* says: 'This power, *māyā*, is of three aspects, illumination, activity and delusion.'⁽⁴²⁾ This brings out clearly the comprehensiveness of the concept of power, *māyā*. It is the sole means of bondage.

Vārāha-Upaniṣad says: 'The same power, *māyā*, that invests the self before and is discarded at the end is that which is well expounded by those that uphold Brahman. If this is identified as power by means of discrimination, if there is the disappearance of power with its operation, there is then neither iśvarahood nor jīvahood. Finally "I" is nothing but pure spirit of consciousness.'⁽⁴³⁾ All these ideas signify that Dattātreya who is meditated upon as 'one who is intent on unravelling of power investing *ātman*, *ātma-māyā-rata*' is the author of both bondage and liberation by means of his own power. *Rata* implies that his whole activity in either way, whether he creates bondage or liberation, in his sport, *līlā*, which is the overflow of his beatific bliss, *ānanda*. In all circumstances he is ever the same with or without power, *māyā*. He is the truth of identity expressed as 'That am I' *śoham*. He is pure consciousness, *cit*, as is illustrated in such passages as, 'May we understand and realise the truth which is consciousness, *caitanya*, itself being of the nature of knowledge, the source of all. May it direct our intellect.'⁽⁴⁴⁾ Therefore, he is described as that which is wrapped in consciousness, and it is therefore called *cidambara* in Sanskrit.

VIII

Dattātreya is 'the Lord whose activities are in sport', *deva*. *Manṭrika-Upaniṣad* introduces the concept of *deva* as: 'The God in whom all things disappear, and having disappeared become latent: further, they again and again see the state of being patent, and take their birth like bubbles. the God which is one is the essence of the self in the body with the individual soul and is present throughout the operation of different causes: It is He that is God. He is almighty. Again and again, unceasingly, those others realise him as the Lord whose activities are his sport, *deva*. They identify Him as Brahman, nothing but Brahman. Those who know this truth are those that are devoted to Brahman, *brāhmaṇas*. They enter into Him. They disappear in Him and become dissolved into Him (become of Him or merge Him and in Him or become of His essence). They indeed disappear and become latent. They indeed disappear in Him and become latent.'⁽⁴⁵⁾

Dakṣināmūrti-Upaniṣad defines the concept of the Lord whose activities are his sport, *deva*, thus: 'He is the Lord whose activities are his sport, *deva*, who at the time of dissolution of all, having made all disappear in himself, enjoys his own spiritual bliss or shines forth in

the same manner.'⁽⁴⁶⁾ The definition supplements the previous idea. From this it follows that all the divine activities mentioned by the previous passage are only the expressions of the spiritual bliss of the Lord whose activities are his sport, *deva*. Dissolution does not mean the cessation of his nature. His nature is bliss itself, *svātmānanda*. It is ever there, dissolution or no dissolution. It is unaffected. Creation or destruction does not increase or decrease the essence. It (the essence) is in the form of the Lord whose activities are his sport, *deva*. It is always the same throughout. It is the light that ever shines forth. (The root *div* means both sport and shining). It lives in all and shines forth in all. It is therefore called *vāsudeva*. (It is *vāsudeva* because as the shining principle of all it lives in all). The attribute 'The Lord whose activities are his sport', *deva*, as applied to Dattātreya illustrates how he is *vāsudeva*, the absolute principle that shines in all.

IX

Dattātreya is the philosopher, *avadhūta*. *Nirālambī-Upaniṣad* defines *avadhūta* thus: 'The *avadhūta* is one well versed in the teachings of *Śruti* and *Smṛti* and has his mind fixed in Brahman. By realising the truth of the meaning of the great statements of *Śruti*, 'Thou art that', 'I am Brahman', 'All this is Brahman', 'There is absolutely no duality in this (Brahman)', and so on, and having the conviction that I am nothing but Brahman itself, by means of meditation which admits of no duality, *vikalpa*, the person who has self-control and leads the life of his own determination becomes an ascetic. He is the ascetic. He is the liberated. He is the revered. He is the aspirant. He is the highest of the ascetics. He is the philosopher, *avadhūta*. He is the person who is devoted to Brahman. This is the conclusion.'⁽⁴⁷⁾

Mandala Brāhmaṇa-Upaniṣad says: 'In the manner defined so far, that sage, *sanyāsi*, who has solely engaged himself in drinking the nectar which is no other than Brahman, the nectar which is the outcome of incessant meditation becomes the greatest of ascetics, *paramahānisā* and philosopher, *avadhūta*. By the sight of him the whole world becomes consecrated. Even an ignorant man who is devoted to his service becomes liberated. (Devotion to him) liberates one hundred and one generations of the devotee's family. Therefore for the same reason the lines of father, wife, and son also become liberated. This is the *Upaniṣadic* conclusion.'⁽⁴⁸⁾

Avadhūta-Upaniṣad defines *avadhūta* thus: 'Sāmkṛti said thereafter: Having approached Bhagavān Dattātreya, the sinless philosopher (*avadhūta*) he asked, Who is a pure philosopher, *avadhūta*? Dattātreya, filled with utmost compassion, replied that one was called *avadhūta* on account of imperishability (*aksharatvāt*), an excellence to be devoutly wished for, (*varenyatvāt*) and on account of casting off all wordly taint, and on account of having the realisation of 'That thou art' as the only object to be aimed at.'⁽⁴⁹⁾ Briefly, imperishability, excellent unworldliness, at-one-ment are the characteristics of the philosopher.

So the philosopher, *avadhūta* is one who has shaken off from himself all worldly taint and ties; a philosopher is the knower of Brahman, *brahmavid*. The root *avadhū* means to shake off or to shake out or down or frighten away (enemies or evil spirits or disagreeable things). Therefore the *avadhūta* is literally one who has shaken the shackles of nescience, *avidyā* from himself or ignorance of misunderstanding which comes through attachment to worldly things without realising that it is eternal bondage. He who has cut himself off from all worldly pleasures save the pleasure of resting in his own *Ātman*, such a one is the veritable philosopher, *avadhūta*.

The concept of the philosopher, *avadhūta* as applied to Dattātreya illustrates how he is the whole truth consisting of the means, *sādhana* and the end, *sādhyā*; meditation and liberation. He is individual, *jīva*. He is auspicious, *śiva*. He is therefore the identity of *jīva* and *śiva*. *Jīva* stands for meditation; *śiva* for *mokṣa*. Therefore through meditation comes liberation, *mokṣa* or in other words *jīva* becomes *śiva* by discipline, *sādhana*. The previous attributes explain how the concept of philosopher, *avadhūta*, naturally emerges from them.

x

Dattātreya is the Lord who has the cardinal directions as his garments, *dig-āṁbara*. It means that he has the four quarters of the earth as his garment. This concept has a profound significance. For as the *Paramahamsa-Upaniṣad* says: 'Paramahamsa is one who has space as his garment. The concept of 'the highest ascetic', of *paramahamsa* has already become familiar in the course of the previous studies.

Nārada-parivrājaka-Upaniṣad says: 'One who meditates upon, 'I am Brahman itself which is pure consciousness and the highest

bliss,' one from whom all desires are cast out, one who has as his garment the four quarters of the earth, one who is liberated from bondage of all kinds by which mind, speech, body and action are fettered, one who has his face turned away from the world he becomes the liberated one in the manner of a creeping worm transformed into a hovering bee. This is the *Upaniṣadic* conclusion.'⁽⁵⁰⁾

Sanyāsa-Upaniṣad says: 'The highest of the ascetics is he whose body is besmeared completely in ashes, who has abandoned all, whose possession is only his body, whose garment is the four quarters of the earth, who is indeed a philosopher, (having shaken off the shackles of nescience from him) and who is bound by nothing.'⁽⁵¹⁾

A study of these passages shows how intimately 'having the cardinal directions as garment', *dig-ambara* is connected with being the highest ascetic, *parama-hanisa* and philosopher, *avadhūta*. Dattātreya being a philosopher, *avadhūta* is necessarily one who has the directions as his garments, *dig-ambara*. To define him as one who has cardinal directions as garments, *dig-ambara*, is to concentrate on all those qualities that make him a philosopher, *avadhūta*.

xi

He whose limbs are smeared with holy ashes is Dattātreya, *bhasmoddhūlita-sarvāṅga*. He is the holy one who has besmeared his body in ashes, *bhasma*. The *Upaniṣads* attach great sacredness to ashes, *bhasma*. *Brhajjābāla-Upaniṣad* says: 'He the well known Bhusunda came to (the famous god) Kālāgni-rudra. Having come to him he said 'O God! teach me the sacred significance of ashes, *vibhūti* . . . teach me the Śruti (called *Brhajjābāla*), that gives the knowledge of the means for attaining liberation'. 'Yes. Thus (said Kālāgni-rudra): From *sadyojāta* the earth emanated. From it came detachment. From this came (the cow) called *Nanda* of brown colour. From the dung of this cow (ashes called) *vibhūti* was produced. From *vāmadeva* came water. From it came resort. From it appeared the (cow) called *bhadrā* of black colour. From the dung of this cow (ashes called) *bhasita* was produced. From *aghora* fire came. From it came learning. From it came the (cow) called *surabhi* of red colour. From the dung of this cow (ashes called) *bhasma* was produced. From *tatpuruṣa* came air. From it came peace. From it came (the cow) called *suśīla* of white colour. From its dung (ashes called) *kṣāra* was produced. From *iśāna* came ether. From it came the state that

transcended peace. From it came (the cow) called *sumanā* of mixed colour. From its dung came (ashes called) *rakṣā*.'

To trace the whole universe to a single truth has in view the conscious recognition that everything in the world is permeated by the same truth and is therefore a mark of the truth. From this it follows that the higher the manifestation of truth, the higher is the status of the thing in question. Throughout the Vedic tradition the cow is consistently recognised to be the embodiment of the manifestation of truth. It is found out that it contains all that is good in the universe. It is for this reason taken to represent the whole universe. It is therefore described as *sarvadevatāmayī*, all divine. The *Upanisad* holds that the whole universe is power, *śakti*. The cow representing the universe is power. All that comes from it is power. The dung coming from it is power. But the universe as it is created by *Śiva* is not without impurity. Impurity is the illusion of duality. It is the creation of the omnipotent *Śiva*. *Śiva* is the cosmic fire. It burns away all impurity. With the removal of impurity, that is, the delusion of duality, *śiva* and *śakti* become one. The fact that the application of fire to dung results in ashes is an outward symbol of the inward union of *śiva* and *śakti*. The application of ashes to body indicates for the same reason, the inward realisation of the union of *śiva* and *śakti* by burning away all impurities caused by the illusion of duality, that is, the illusion that there is something outside the self.

'Ash, *bhasma*, has five names: *vibhūti*, *bhasita*, *bhasma*, *kṣara* and *rakṣā*. It is called *vibhūti* because by means of the five names it immediately brings about spiritual power. It is called *bhasma* because it consumes all sins. It is called *bhasita* because it gives illumination. It is called *kṣara* because it puts an end to evils. It is called *rakṣā* because it protects one from the fears caused by the living creatures, the dead, the evil spirits, the demons called *brahma-rāksasa*, mental decay and bondage.'⁽⁵²⁾

Sadyojāta, *vāmadeva*, *aghora*, *talpurusa* and *iśāna* are the five aspects of *Maheśvara*. They are the substance of the world. They give rise to the five elements, *panca-bhūtas* and the five kinds of cows which form the origin of the five kinds of ashes, *bhasma*. So ashes, *bhasma*, stands for the whole universe. It is the expression of the creative principle of all which is *Maheśvara* himself. This is the philosophical implication of ashes, *bhasma*.

The same *Upanisad* states further 'Agni (fire) is one. Having entered into the world it assumes the form corresponding to that of a

thing. Similarly, ashes, *bhasma*, is one. It forms the inner essence of all beings. Outside, it assumes the form corresponding to that of a thing. The whole universe is indeed of the nature of *agni-soma*, fire-moon. The body-burning causing fear and illuminating is called fire, *agni*. The body causing power—having the immortal as its basis and having illumination and knowledge as its aspects—is the moon, *soma*. It is power and immortality—*śakti* and *amṛta*. It is indeed the essence and illumination in all things, gross and subtle. Illumination has two forms, the sun and the fire. Similarly, the essence called power, *śakti* has two forms, moon, *soma* and fire. Illumination is like the act or flash of lightning. Essence is of the nature of mellow sweetness. All moving and non-moving things exist because of the difference in illumination and essence. The immortal *amṛta* comes from fire as fire is nourished by the immortal nectar, *amṛta*. The world of fire and moon, *agni-soma* is the means of oblation. Moon, *soma* is the power, *śakti*, of lifting us upwards as fire, *agni*, is the power of moving downwards. The upward pull as the downward pull signifies a unity which is brought about by regular swinging of a cosmic rhythm of *agni-soma* or *Hamsa*. The whole world without exception is enclosed by these two. Because of fire, above fire there is power. (The word power signifies) all that is transcendent nectar that forms the essence of moon. (It is above fire) till it lets down the nectar, the essence of moon which is fire itself. For this reason indeed the fire that causes dissolution, *kālāgni* has downward pull and power has the upward pull. As there is burning in the upward direction there is purity effected in the downward direction. The cosmic fire that causes dissolution is determined to be the basic power. Its location is upward. For the same reason the location of moon is downward and it gets the name *śiva-śakti*, auspicious power. (The idea is this). The universe signified as moon is based on fire, that is, *śiva*. It has the upward pull by means of the same fire, *śiva*. It is thus regularly merged in fire. Thus the unity of fire and power, *śiva* and *śakti* is realised. With this realisation there is no longer mere *śakti*, power, but *śiva-śakti*, auspicious power. *Linga-mahā-purāṇa* gives a clear exposition of this unity or identity. In conclusion it says: 'Those aspirants who understand me as *rudra*, *rudrāṇi* or *gāyatrī*, the mother of *Veda* . . . for them I am in all circumstances the identity of *śiva* and *saumya*'.⁽⁵³⁾ That is *śakti*. This has a spiritual significance. The knowledge constitutive of *hamsa*, 'I am He' is equated with *Agni*, the fire that scorches to ashes in the individual any notion of separateness or

duality that may linger. He becomes identified with Śiva, the holy and becomes invested with that power Śiva-Śakti, the power that permeates all. This is the saving truth. *Agni* is the fire that emanates from Śiva-Śakti, the all-consuming fire that leaves no impurity unburnt to ashes. These ashes become the holy ash, *bhasma*, with which the body of an ascetic is besmeared. It is symbolical of the ashes in which all impurity or taint or sin has been scorched away. The hymn significantly commences with the word 'agni' and this is in the fitness of things.

'(Ashes) *bhasma* is the power of fire and is bathed in the moon. In the absence of its application it causes bondage from root matter, *prakṛti*. If (ashes) *bhasma* is applied and applied to all parts of the body, there is a downpour of immortal power and owing to this, the root matter, *prakṛti* ceases to bind. So in the case of those good people the application of the immortal ashes, *bhasma*, is intended to overcome mortality. If the touch of the immortal, the auspicious and power is attained how can there be mortality? He who has understood this abstruse, secret and sacred truth in the manner expounded so far, having produced ashes out of rhythm of the fire-moon combination is never re-born. Having burnt the body by means of fire which is the same as the auspicious he who is bathed in the immortal power following at the same time the path of spiritual discipline, *yoga* is rendered immortal. He is rendered immortal. Thus is the *Upanisadic* conclusion.'⁽³⁴⁾

The whole passage illustrates how ashes, *bhasma* is the symbol of the truth of the auspicious, *śiva*. It is the symbol of identity. The application of ashes, *bhasma* with the proper understanding of its sacred significance is the highest stage of ethical perfection. It admits of no dualism. It presupposes the realisation of the complete oneness of all that exists. Its application signifies that the person in question has in spirit burnt the world of bondage and in his case there remains only ashes, *bhasma*, the symbol of the immortal principle of all.

The same *Upaniṣad* explains the method of preparing ashes, *bhasma* out of cow-dung. It shows how sacred a cow and its dung are and what disciplines the preparation of ashes, *bhasma*, presupposes. 'It is said that of all powers the power of learning is the real power. The three-fold constituent, *guna*, illumination, *satva*, activity, *rajas*, and delusion, *tamas* is the basis of learning. Learning in turn is the basis of the constituents of *prakṛti*, *gunas*. (Knowledge, *vidyā*, is the discrimination between the constituents. It comes from them. By

discriminating them it makes them evident.) A cow is the three-fold aspect, *guna*. Its dung and urine have become knowledge, *vidyā*, that is, they occupy the place of knowledge, *vidyā*. This is the position expounded by the *Upaniṣad*. (Having understood this) ashes, *bhasma* ought to be prepared.'¹⁵⁵)

(Ashes) *Bhasma*, has thus very great spiritual significance. The whole life of every individual to whatever order of society he may belong is in its own way a preparation for the realisation of the identity of all. (Ashes) *Bhasma* is the symbol of this realisation. It is therefore indispensable. The same *Upaniṣad* notes 'Ashes, *bhasma* ought to be applied to the body, having consecrated the ashes, *bhasma* by means of hymn, *mantra* of *Veda* beginning with the expression *mānastokena*. The *brāhmaṇas*, *kṣatriyas*, further all those of the three-fold *varṇas*, *traivarnaikas*, of those that live as householders . . . by the *brahmacārin* . . . of the *śūdras* . . . of all others . . . of the *yatis* . . . of those that do not observe the rules of *varṇas* and *āśramas* . . . of all people (the application of ashes) is indispensable . . . the man of wisdom by whom the mark of three lines by ashes, *bhasma*, is borne on the forehead, is he by whom the scriptures are studied and understood and all rituals are observed. Even he deserves respect who has given up the practice of the duties of *varṇa* and *āśrama* and the rules of conduct as well, if he only bears even once, three horizontal lines of ashes. Those men who practise rituals without the application of ashes never obtain liberation from bondage even through crores of births. That which is the highest essence of the fire of *rudra* is what goes by the name ashes. Therefore he who has at all times besmeared himself with *bhasma* is he who has vigour, *vīrya*, the essence of the fire of *rudra*, *rudrāgni*. By means of the application of ashes which is the same as fire, the sins of him who is devoted to ashes are burnt. He who is purified by the bath of ashes is known as one who is devoted to ashes. He, all limbs of whom are bathed in ashes, who bears three lines of ashes, who sleeps on the bed of ashes is the man who is recognised (by *Śruti*) as being devoted to ashes, *bhasma-niṣṭha*'.¹⁵⁶)

Thus in the light of the emphasis that *Śruti* lays on ashes the importance of ashes in rituals and daily life of all can never be overestimated. The application of ashes is the ritual of rituals. It is also an indication of moral and spiritual discipline. It may, however, be noted that in understanding these passages no room must be given for loose meaning. The *Upaniṣadic* expressions are based on great spirituality.

Consistently with this the external marks are considered to be the outcome of the inward realisation. Without realisation, mere mark means nothing. (Ashes) *Bhasma* is the outcome of the creative activity of *mahaśvara* with his five aspects, *sadyojāta* and so on. These are the forms of Brahman expounded by *Veda*. (Ashes) *Bhasma* gives all *purusārthas*. It is the only content and form of the spiritual discipline leading to liberation, *mokṣa*. It is knowledge. It is devotion. It is activity. It makes life worth living. It is the mark of the destruction of bondage. It is liberation, *mokṣa*. It is thus both the means and the end. This is the truth of identity, *advaita-tatva*. This is *mahaśvara*, *mahādeva*, the God of Gods.

Bhasmajābāla-Upanisad illustrates this idea as: 'Further, Jābāla Bhusunda offered salutation and requested *mahādeva* who lived at the peak of the mount *kailāsa* who was of the nature that forms the origin of *Veda*, *aum*, whose body was besmeared with ashes, whose face shone with three horizontal lines of ashes, who was partless, who was attributeless, who was marked by peace, who was the truth of identity and who was auspicious, thus—O Almighty *bhagavān*! Having brought the essence of *Vedic* teaching to light teach me that method of bearing three lines which gets liberation, *mokṣa* to the individual without requiring any other discipline. What is the substance of *bhasma*?'⁽⁵⁷⁾ It is clear from this that (ashes) *bhasma* is the highest of the disciplines. It is therefore all-inclusive. It is the independent means for attaining liberation, *mokṣa*. It is the expression of identity, *advaita*. It is the oneness of means and end. It is the truth of *mahādeva*, who is auspicious, *śiva* and therefore Dattātreya himself. In following this idea it must not be forgotten that the application of ashes means finally that all those things that are other than essence are destroyed to ashes and there is the realisation of liberation, *mokṣa*, following this destruction.

'In the manner defined so far, the person who observes the application of ashes enjoys all pleasures. Having left the body he attains union with the auspicious, *śiva*. He never comes back. He never comes back. So said *kālagni-rudra*, the Almighty itself.'⁽⁵⁸⁾

Yoga-sastra-Upanisad adds 'One who continues to meditate upon him of three eyes, the giver of gifts, pure, shining like the rising sun, having the whole body smeared with ashes, pleasing by the very appearance... to that man of discipline, *yogin*, there occurs no death, no fear from breath.'⁽⁵⁹⁾

The One all limbs of whom are besmeared with holy ashes,

bhasmoddūlita-sarvāṅga, is the highest lord, *mahiśvara*. Dattātreya who is no other than *mahiśvara* is so described. *Tripuratāpiny-Upaniṣad* prescribes the sacred formula for meditation. 'Salutations sanctioned by the *Vedas* to the Almighty, whose body is besmeared with ashes and whose splendour, *tejas*, can never be defied.'⁽⁶⁰⁾

Bhasmajābāla-Upaniṣad explains how great is the importance attached to ashes in the words, 'Bhusuṇḍa having offered salutations to *śiva* who is the supreme God, whose body was besmeared with ashes, who is the truth of identity, requested . . . teach me O Almighty, by way of bringing to light the essence of the *Vedic* teaching, the manner in which three lines of (ashes) *bhasma* are applied to the forehead from which there is the realisation of liberation, *mokṣa*, without requiring any other means. What is the substance of ashes? '⁽⁶¹⁾

This passage brings out the *Vedic* character of ashes and how intimately and indispensably (ashes) *bhasma* forms the content of the means for liberation, *mokṣa*. Further Dattātreya is a man of attitude of identity, *advaita-bhāvanā*. He is a great ascetic. He is liberated while living, *jīvanmukta*, and philosopher, *avadhūta*. He is thus one who is undergoing discipline, *sādhaka* or *yogin*, following the spiritual discipline leading to liberation, *mokṣa*. He realises himself as the identity of *Śiva*, *advaita*, i.e. *mokṣa*. He is thus the aim, *sādhya*. He is therefore identity, *mahiśvara*. In view of these ideas it is but legitimate to characterise Dattātreya as the Lord whose entire limbs are smeared with holy ashes, *bhasmoddūlita-sarvāṅga*.

XII

Dattātreya is considered to be one who wears the crown of matted hair, *jaṭā-jūṭa-dhara*. This term means that he is one whose lock of hair is reposed high upon his head. In the course of the *Upaniṣadic* teaching the supreme Lord is constantly described as having matted hair, *jaṭā*. *Rāmapūrvatāpiny-Upaniṣad* presents Rāma as 'One who is along with root matter, *prakṛti*, blue in colour, of the garment yellow in colour, having the lock of hair reposed high upon his head.'⁽⁶²⁾ The *Daksināmūrti-Upaniṣad* presents the supreme Lord as 'The Lord who is in the sitting posture, whose matted hair, *jaṭā*, is adorned with the shining part of the moon, whose body is as white as milk and who has three eyes.'⁽⁶³⁾ The same observation holds good with reference to Dattātreya who is described as one who wears the crown of matted hair, *jaṭā-jūṭa-dhara*.

XIII

Further, Dattātreya is described as the glorious Lord, *vibhu*. *Mantrika-Upanisad* says 'Those twice-born ones who have the eyes of knowledge see only him who is one only and who is the purest, as *vibhu*'⁽¹⁾ So the term *vibhu* meaning the 'glorious lord' lays emphasis on the absolute purity and uniqueness of the Lord which can be understood only by those who have the eyes of knowledge among the twice-born or only those with the vision of the truth can comprehend the meaning of 'The Glorious Lord', *vibhu*. 'The glorious lord', *vibhu* as applied to Dattātreya brings to light the greatness of this state, attributes previously described having shown how the truth cannot be otherwise than that pertaining to one described as the glorious lord, *vibhu*.

Such a noble one is that glorious lord, *vibhu*, Dattātreya, the most gracious, who has his being everywhere, universal, all-pervading, omnipresent and eternal. He is therefore rightly called, the glorious lord, *vibhu*. He is also considered as the glorious lord, *vibhu* because from him emanate infinite numbers of accomplishments, *vibhūtis* or manifestations of great might and supernatural powers (*anumādi-asta-siddhis*).

XIV

'With four arms', *catur-bāhu*, is another characteristic of Dattātreya. *Catur-bāhu* is one who has four arms. The meditation on the supreme lord as being a person with four arms is quite common and it may be well to remind ourselves how this conception is far from being considered as theism. This has been explained under the concepts of 'resembling the gem called *indra-nīla* in complexion', *indra-nīla-samaprabha*, and being 'all-powerful', *prabhu*.

Absolutism is higher than theism. Absolutism has in view the highest reality. To attribute a body to it is to bring down its absolute character. This is why theism is not the highest truth. We have a corresponding difference between the conceptions, non-qualified, *nirguna*, and qualified, *saguṇa*. The attributeless is the absolute. It is devoid of all opposites. To attribute property, *guṇa*, is to introduce opposites into the absolute. The qualified, *saguṇa*, is that aspect of God with attributes. Hence the concept of the qualified is lower and the concept of the attributeless is higher. The attributeless is

Brahman. The qualified is only an appearance i.e., the result of super-imposing duality, *dvaita*, on the non-dual, *advaita*, reality. But is the attributeless nothing? Is it void in the buddhistic sense? No. The word void, *śūnya* is applied to it following the *Upaniṣadic* tradition that it is void, *śūnya* because it is above all contradiction. But the conception is totally different from the buddhistic one. The concept of the attributeless, *nirguna*, is the highest in the sense that it has all the advantages of all other theories of reality. This is a matter to be appreciated fully only by means of study and meditation. It is not mere negation, though the negation of the lower conceptions is in it. It is the undifferentiated, *akhaṇḍa*. It has all the virtues of the lower conceptions without losing its absoluteness. Viewed from this point of view, the attributeless, *nirguna*, is higher than the absolute of modern thought. This is the significance of the identity of all as presented by the passage of the *Sṛuti* as 'All this is indeed Brahman', *sarvam khalu idam brahma*. This is the reason why the *Upaniṣads* while concentrating on the highest truth prescribed the meditation on the Lord with or without attributes. This is not to confuse the two view-points. To hold that it is confusion is to uphold the commonsense view of things and to deny the *Upaniṣadic* character of the *Upaniṣads*. The *Upaniṣadic* statements never keep the truth out of sight. This circumstance in the *Upaniṣads* rather explains the richness of the unity and identity of non-duality. The *Upaniṣads* insist that without meditation, *dhyāna*, so as to appreciate the absoluteness, richness and completeness of Reality, the truth cannot be appreciated.

Dhyāna-bindu-Upaniṣad mentions the meditation on the highest thus: 'By means of the control of breath defined as *pūraka*, the aspirant, *yogin*, ought to meditate on *mahā-viṣṇu* who shines with the colour of *atasi* (*Sesbania Grandiflora*) flower, who has his seat at the place of the navel and who has four arms.'⁽⁶⁵⁾ *Hayagrīva-Upaniṣad* presents the significance of the four arms as 'We meditate upon *hayagrīva* who has four arms, holding respectively, conch, *śaṅkha*, disc, *cakra*, the highest sign of knowledge, *mudrā* and book, *pustaka*, indicating learning, and who shines like the full moon.'⁽⁶⁶⁾

The significance of the four arms of Dattātreya must be understood in terms of these ideas; for he is no other than *mahā-viṣṇu*, who is also the horse-faced *hayagrīva*.

XV

Dattātreya is described as one who has capacious limbs, *udārāṅga*. He who is well built and is of generously proportioned limbs is called *udārāṅga* in Sanskrit.

XVI

Dattātreya is further described as one with eyes resembling full-blown lotus flowers, *praphulla-kamaleksana*. The proportion of limbs as well as body beautiful gains a fresh significance because the face of Dattātreya is made more beautiful by the fact that he has eyes which resemble a blossomed lotus, *praphulla-kamaleksana*, one who has gracious eyes which resemble the full blossoming lotuses. This qualifies the grace of his body and further enhances it. In the course of the *Upaniṣadic* teaching great significance is attached to the eyes because the eyes physically manifest the grace of the spiritual preceptor, *guru*. Further, beautiful eyes denote a beautiful disposition towards the pupils and the world (generally speaking).

Gopālapūrvatāpīny-Upanisad illustrates these ideas: 'Who is *Kṛṣṇa*? . . . he is one who uproots sins, whose existence is revealed by cow, earth and *Veda*, who gives birth to the community of *gopīs* and their intellectual activities. All is enfilled with Him and He is veritably the Supreme Power, *māyā*. So all is nothing but this highest Brahman. One who meditates upon him, praises him, serves him, becomes immortal . . . what is his form? It is the one that has eyes which resemble a perfect lotus, which has the hue and the lustre of the rain-bearing cloud, which wears the lightning-like raiment, which has two arms, which as a whole is the mystic symbol of knowledge i.e., which wears the garland of forest flowers and which is *iśvara*, the Supreme Lord.'⁽⁶⁷⁾

This passage illustrates how form, *nīpa*, illustrates the character of *Kṛṣṇa* and having eyes resembling full-blown lotus flower, *praphulla-kamalekṣana* as applied to Dattātreya brings out all this significance because Dattātreya is no other than *Kṛṣṇa*.

XVII

Dattātreya is further defined as the treasure-mine of knowledge, *jñāna*, and discipline, *yoga*, *jñānayoga-nidhi*. He who is the treasure-

house of all that is called *jñāna-yoga* is called *jñāna-yoga-nidhi*. *Jñāna-yoga* is a compound term. It means either knowledge with discipline, *jñāna* with *yoga* or discipline with knowledge, *yoga* with *jñāna*. It presents the idea of the union of the two. Dattātreya as the treasure-house of this union is not only the source of knowledge, *jñāna*, and discipline, *yoga*, but of their union as well. The *Upaniṣads* do not separate the two. They emphasise the union so that in the end both become one by leading to the realisation of the ever present essence, which is the one only.

Yoga-tattva Upaniṣad says: 'Viṣṇu the well-known lord is the highest of the aspirants as well as of those that are accomplished, *yogins*. He is the most real and the best of the ascetics. This supreme being is like a light on the path of truth, *tattva*. The father of fathers, *pītāmaha*—(*brahmā*), having worshipped this lord of the world and offering salutations to him prayed to him 'teach me the truth of *yoga* with its eight preliminaries'. The lord of all organs, *indriyas*, sensory and motor organs, *hṛṣikeśa* said, 'I teach you the truth. Understand'. All selves, *jīvas* are invested with pleasures and pains, the net of nescience, *māyā*. (I teach you) the path that gives them liberation, that puts an end to the net of nescience, *māyā*, that destroys, birth, death, old age and illness, that takes one away from mortality. This path is not attainable by all sorts of means. The highest truth to be attained is purity by itself, aloofness, *kaivalya*. Those that have fallen down into the web of empirical sciences, *śāstras* (connected with different paths) are for this very reason deluded by their own knowledge. The truth to be attained is beyond description. It cannot be defined even by Gods. It is the same as the revelation of one's *Ātman*. How can it be revealed by empirical sciences, *śāstra*? It is partless. It is pure. It is peace itself, peace within and peace without. It is defectless. The same truth being obscured by the results of merit and demerit (appears) in the form of an individual *jīva*. The truth of the highest *Ātman* is free from change. How then did it come to have the state of being a *jīva*? It transcends all that is existent. It is knowledge itself. It is free from all evil. It is illumined like water. In it, in this circumstance, there appeared ego (*ahamkāra*). There appeared a mass of matter consisting of five aspects which was determined by root matter, *prakṛti*. It became defined by particular characters. It exhibited pleasures and pains. Consider it to be an individual self, *jīva*. For this reason, by the pure ones the name of an individual self, *jīva* is applied to the supreme *Ātman*. Desire, fear, hatred, also

delusion, miserliness, foolhardiness, sin, birth, death, also littleness, misery, exhaustion, hunger, thirst, hankering, shame, fears caused by them, pain, dejection, elevation—from these defects the individual self, *jīva*, that is liberated is understood to be pure, *kevala*. Therefore in order to put an end to these defects I teach you the means. How can the knowledge which is without discipline, *yoga*, really bring about liberation, *mokṣa*? Indeed, discipline, *yoga* which is devoid of knowledge is unable to lead to liberation, *mokṣa*. Therefore one who desires liberation, *mokṣa*, ought to practise both knowledge and discipline, *yoga*.⁽⁶⁸⁾

The *Upaniṣad* has so far expounded how the union of knowledge, (*jñāna*) and discipline, (*yoga*) is indispensable. What is knowledge? The same *Upaniṣad* continues to expound knowledge thus: 'Only nescience, *ajñāna*, is the cause of bondage. One is liberated only by knowledge. This is at the outset the nature of knowledge. Knowledge is the only source of object. By knowledge is understood the highest truth called aloofness, *kaivalya*, which forms the essence of the self. It is partless. It is defectless. It is reality, *sat*, knowledge, *cit* and bliss, *ānanda* itself. It is devoid of birth, existence after birth, destruction and recognition or memory. This is what is called knowledge.'⁽⁶⁹⁾

Further, the *Sarvasāra-Upaniṣad* defines knowledge thus. 'What does knowledge, *jñāna* mean? The consciousness, *caitanya* which is devoid of birth and destruction and which is enduring is called, knowledge, *jñāna*'.⁽⁷⁰⁾

As to what is *yoga*, the *Yogatattva-Upaniṣad* expounds it thus. 'Further, I teach you spiritual discipline, *yoga*. It is well known that discipline, *yoga* is of many kinds. In usage they differ from one another as *mantra-yoga*, *laya-yoga*, *hatha-yoga*, being different from *rāja-yoga*. Commencement, eventfulness, cumulativeness, maturation and steadiness characterise all forms. O! Brahman, I teach you their definition in brief. Understand them. A hymn, *mantra* consists in syllable, *mālykā* and so on. One who repeats it for twelve years gradually attains the knowledge along with the eight accomplishments (called *āṇimā*, etc.) The (beginner and therefore) slow in understanding of these that are after discipline, *yoga*, whose capacity to understand is very limited takes interest in this discipline, *yoga*. *Laya-yoga* consists in effecting the destruction of the mind, *citta*. It is described in many ways. Walking, sitting, sleeping and eating, one ought to meditate on the Lord who is undifferentiated. The same is *laya-yoga*. Understand further *hatha-yoga*.

The virtues of restraint, *yama*, positive virtues, *niyama*, bodily postures, *āsana*, breath control, *prāṇāsāmyama*, unworldliness, *pratyāhāra*, meditation, *dhāraṇa*, intense meditation, *dhyāna*, meditation on *hari*, locating him between the two eyebrows and absorption, *samādhi*, which is the state of equilibrium, are the eight preliminaries. Next indeed occurs *rāja-yoga*. When by means of *rāja-yoga* activity is effected by the accomplished ones, *yogins*, then in the same circumstance to the aspirant in question occurs indeed detachment with discrimination. *Viṣṇu* the well known is the highest of the accomplished ones. He is the most real. He is the best ascetic. With reference to the correct path, that is, in determining the correct path this supreme being is like a light. . . . By him all this is pervaded, so he is the basis of all this. That is real. That is the highest truth. . . . The person who has this discipline, *yoga*, attains this truth.'⁽⁷¹⁾

This is how the *Upaniṣads* explain the unity of knowledge, *jñāna* and discipline, *yoga*. *Jnāna-yoga-nidhi* as applied to Dattātreya illustrates how *Viṣṇu* the highest truth expounded by the *Yogatattva-Upanisad*, is no other than Dattātreya himself. So in view of this *Upaniṣadic* teaching Dattātreya is verily the greatest of those that follow the yogic discipline, *mahāyogi*; he is the greatest of beings, *mahā-bhūta*, and the highest of ascetics, *mahā-tapāḥ*. He is the light that shows the correct path. He is the supreme principle of all, *purusottama*. He is the basis of all reality. He is the real. He is the highest truth. The person who understands him thus and who meditates on him becomes one with him, that is, attains union with him.

XVIII

Dattātreya is further characterised as the preceptor of the Universe, *viśva-guru* or world-teacher. 'Dattātreya the preceptor triumphs', *guru dattātreyo vijayate* is a prayer which is repeated by the devotees of Dattātreya, preceptor of the Universe, *viśva-guru*. As ordinarily understood, *guru* is a teacher. At times the word is taken to indicate an idea of sacredness too. But the *Upaniṣadic* sense of the term is really profound and it is in keeping with the truth taught by the *Upaniṣads*.

Advayatāraka-Upaniṣad says: 'By the grace of the supreme teacher the light that lies concealed in the cave of the intellect or in the *turiya* level of consciousness becomes inwardly realised. That vision

is the root of all good conduct. The teacher is one who is well versed in the knowledge of the scripture, is a lover of the all-pervading supreme Being and is free from envy. He knows all about *yoga* and is well practised in it. He has the soul of a *yogi* in him, is pure and imbued with love for his preceptor and above all has realised the Highest Person. The one who has these characteristics is truly called a teacher or *guru*. Of the two letters in the word *guru*, the letter *gu* means darkness and the letter *ru* means that which removes darkness. For the reason that the preceptor is the remover of darkness he is called *guru*. The preceptor *guru* himself is the highest Brahman. The preceptor himself is the highest abode. The preceptor himself is the highest learning or knowledge. The preceptor himself is the best resort. The preceptor is himself the last point of approach. The preceptor himself is the best treasure. For the reason he teaches this truth the preceptor becomes the best of the preceptors. Whoever repeats this once at least, his bondage becomes removed. The sin committed by him throughout his whole course of life becomes immediately destroyed. He attains the fulfilment of all his desires. There is the realisation of all forms of accomplishment, *puruṣārtha*s. He who knows this, knows the truth. Thus is the *Upaniṣadic* conclusion.⁽⁷²⁾

This passage does not merely present the concept of a preceptor. It elevates him to the rank of a deity for the reason that he has realised the deity within himself and has become one with it. It insists that it is the duty of a proper preceptor, *sadguru* or *sadacarya* to evoke in the mind of the pupil a spontaneous reverence and devotion to the preceptor. The purpose of all this elaboration is to fix the connotation of the preceptor by doing which it is sought to fix the connotation of the science of ultimate reality, *Brahmavidyā*, as the outcome of the teaching of such a preceptor.

Sāhyānayaniya-Upanisad carries this thought further: 'Further indeed O Somya, who is fitted to receive knowledge! What is so far taught is that which holds good for all times and in all circumstances (*sanātana*). It is the all-supporting truth, *dharma*, pertaining to the highest self. It is the practice of this truth which is meant by devotion to *rishī*. One ought not to teach it without oneself completely understanding it. One ought not to teach it to a person who makes much of tradition, i.e., one who is not prepared to learn anything new; to one who does not understand the truth of self, to one whose mind is vitiated by attachment; to one who is not pure

in intention as well as in body; to one who does not himself go to the teacher; and to one who has not made a mental effort of his own. Is this not indeed what is taught by the great seers? The same truth is expounded by *Veda* as follows:—It is well known that learning, wisdom, knowledge, or the God of learning, *vidyā* went to him who is devoted to Brahman, *brāhmaṇa*. It made this request: 'preserve me. I am your treasure. Please do not give me away to one who is envious, whose ways are crooked, and who is stubborn. Only then am I allowed to manifest my efficacy.' This learning, *vidyā* which is purely spiritual is no other than devotion to *vishnu*. It is the truth of the Self. Thou ought to teach it only after thorough examination, 'to one who does not know it and is eager to know it and who has all the necessary qualifications for receiving it; to one who does not neglect one's duties; to one who has the capacity to grasp it; to one who follows the rule of celibacy, *brahmacarya*, one who is devoted to the study of scripture and Brahman which is its meaning, and to one who has come seeking the preceptor in search of knowledge, *vidyā*. If those pupils that have set their minds on knowledge and are devoted to Brahman (*vipras*), (*brāhmaṇas*) do not venerate the preceptor in speech, mind and action (then they never would reap the harvest of their study). The man to whom the preceptor is not the master to be lovingly served, fed and tenderly catered to, and who does not will his approbation never reaps the fruit of learning. The preceptor alone is the highest sustenance, *dharma*. The preceptor alone is the highest aim. If a person ceases to be beholden to a teacher who has taught him even a syllable, then all that learning or knowledge oozes out like water kept in an unburnt earthen pot. As is the supreme devotion to God so is the devotion to a preceptor. He is the knower of Brahman and he hies to the beyond. Such is the commandment of the scripture. So says tī. *Upaniṣad*.'⁽⁷³⁾

This passage lays special stress on the following ideas. The greatness of the preceptor consists in his discriminating judgment as to who is fitted to receive knowledge. This gives him an opportunity to find an apt pupil for study. The preceptor is the cherisher of learning, *vidyā*. Without the preceptor, learning becomes barren of results. True learning can never lead one astray. That which leads itself to prostitution is no learning at all. If the pupil is not endued with the spirit of living laborious days for the sake of learning, and has no endeavour to assimilate what he has learned, he will only be wasting his time. The capacity for privation is the test of knowledge.

Single-minded devotion to the preceptor is but a stepping-stone to devotion to God. The two are complementary to each other. This is the final teaching of *Veda* and *Upaniṣad*.

Brahma Vidyā-Upaniṣad presents a further definition of the concept:

'He who meditates upon *mahādeva*, the supreme Lord who shines like a light in the centre of the navel, and besprinkles him with the nectar-like 'I am He' and 'I am He' will be rid of decrepitude and death, disease and the like. The man who is unceasing in this practice attains to lordship. Apart from *hamsa-vidyā*, nothing else leads one to eternity. One must serve unceasingly, consciously and absorbingly, the one who imparts this great wisdom known as *hamsa-vidyā*. The pupil, filled with gladness, must obey implicitly what the teacher commands without pausing to consider whether it is auspicious or inauspicious. Man thus learns the *hamsa-vidyā* from the teacher by faithful attendance on him.'⁽⁷⁴⁾

The science of 'I am He' is the attitude of 'He I am', *soham-bhāvanā*. It is the science of Brahman, *Brahma-Vidyā* itself. It is the whole *Veda*. The giver of this knowledge is the preceptor. He is *hari* himself in the real sense of the term. He is therefore one only, that is, there is one preceptor. He is *hari*, and is Dattātreya himself. He is the preceptor of the world *viśva-guru*, because he is the treasure-trove of knowledge and discipline, *jñāna-yoga-nidhi*, the very source of knowledge, *jñāna* and discipline, *yoga*. He is therefore the preceptor of the whole world, *viśva-guru*. The *Brahmavidyā-Upaniṣad* says further that the science 'I am He', *hamsa*, is no other than *dakṣināmūrti*, the peerless, the first preceptor, *ādi-guru* and the one preceptor of all.

Dattātreya is rightly called the preceptor of the whole world, *viśva-guru*, not only because he is *hari*, *maheśvara* himself, but he has through scorching austerity, *tapas*, attained that complete identity of himself with the auspicious, *śiva*; for, as the *Maitreyī-Upaniṣad* says: 'O Bhagavan! This body has originated from sexual union. It is never found together with understanding. It is hell itself . . . it is replete with impurity of all kinds. O! Lord, to one who dwells in such a tabernacle, you are the only refuge. Addressed thus, *Mahādeva* answered. The body is spoken of as a temple and the individual self, *jīva*, in it is the holy deity itself. One should worship Him as 'I am He' by casting off other useless offerings infected with nescience.'

In elaboration of this truth of identity, he says further 'I am I, I am also the other. I am *Brahman*. I am the source of (all things). I am also the preceptor of all the worlds. I am all the worlds. I am He. I alone am. I am the accomplished, *siddha*. I am the pure. I am the supreme. I am I. I am always He. I am the eternal. I am stainless. I am knowledge. I am excellent. I am the moon. I am the all. I am all that is good. I am devoid of grief. I am consciousness. I am equipoise. I am without honour or dishonour. I am qualityless. I am the holy, *śiva*'.⁽⁷⁵⁾

Therefore the manifestation of *śiva* as Dattātreya is nothing else than Dattātreya being *śiva*. So it is but right that Dattātreya is called the preceptor of the whole world, *viśva-guru*.

XIX

Dattātreya is the object of affection of all classes of aspirants, *yogi-jana-priya*. He is the beloved of all classes of aspirants, *yogins*. He is the beloved of the aspirants because he is their innermost self or *Ātman*, and he resides in them. He is their beloved because the aspirants are always and constantly full of love for their *Ātman*. Since they are the lovers of the *Ātman*, *ātma-priya*, they are also lovers of *śiva*, the auspicious, *śivapriya*. They have Dattātreya as their peerless object, the self, *Ātman*. He is always beloved of all aspirants because he is their love and the object of their spiritual quest.

The word *yoga* is derived from the root *yuj*, which means 'to conjoin' or to yoke, that is, literally to merge oneself in the universal being or eternal *Ātman* which is ever present. Therefore those who practise this discipline of merging the self in the universal being are called aspirants, *yogins* and they always love their *Ātman* and continually meditate on it so that Dattātreya who is no one else but the supreme *Ātman*, is one beloved of all classes of aspirants, *yogins*.

All that is in this discipline, *yoga*, is in Dattātreya; and especially that pertaining to wisdom, *jñāna* is of Dattātreya. He is knowledge itself. Because of this he is called the treasure-house of true wisdom. That true wisdom is called pure consciousness, *cinmātra* in the *Tejo-bindu-Upaniṣad*. It is all and everything in this world and nothing is without it. That is wisdom, *jñāna*.

xx

Being the object of affection of all classes of aspirants, *yogins*, Dattātreya is full of compassion towards his devotees, *bhaktānukampin*. He is the protector of his devotees. Those who worship and surrender themselves completely to his grace are under his protection and will be looked after comfortably in this world and the next. He will, by his grace, destroy all sins of his worshippers and grant them liberation. His disposition of compassion gives a fresh significance to the previous attributes, 'being the object of affection of all classes of *yogins*', *yogi-jana-priyam* and so on. He is the object of affection of all yogis, *yogi-jana-priya*, not only because he is the treasure-mine of knowledge and discipline, *jñāna-yoga-nidhi* and the preceptor of the whole world, *viśva-guru* but because he is compassionate towards his devotees. He is ever ready to give them knowledge, *jñāna*, and discipline, *yoga*, so as to enable them to realise their union with himself. Further, the attribute 'one full of compassion towards his devotees', *bhaktānukampin* signifies the truth that that which gives liberation to his devotees is not so much their painful endeavour and upward struggle, the toil and the travail of knowledge and practice as the spontaneous flow of the Lord's compassion. Nay, their knowledge and discipline themselves are the mark of his compassion and an evidence of his concern for his devotees.

xxi

Dattātreya is described as the all-witness, *sarva-sākṣin*. This term means that he is the eternal witness of all things. *Sarvasāra-Upanisad* explains why he is the all-witness, *sarva-sākṣin* in the following words: 'He is called the witness of all (*sarva-sākṣin*) for he is himself the witness of the origination and lapse of the cogniser, cognition and the cognised. He is all-witness because he is free himself from origination or lapse and shines by his own light.'⁽¹⁷⁸⁾ This is why he is characterised as 'real, knowledge and bliss', *saccidānanda* and considered to be the *Ātman* of all things. As the witness of all he is the witness of all that occurs to his devotees. He is the author of all those occurrences because he is intent on the unravelling of power, *ātma-māyā-rata*. All is his creation, it is the expression of his power, *māyā*. It is the overflow of his bliss, *ānanda*. So he is the witness, that is, the author of knowledge, *jñāna* and discipline, *yoga* of his devotees. Further, he

is the author of their liberation. This explains how his compassion is the real means for the liberation of his devotees. The devotees themselves with their devotion, *bhakti*, and faith, *śraddhā* are his creation. And he who is in all, the peerless, the witness of all is what all-witnessing *sarva-sākṣin* signifies.

XXII

Dattātreya is further defined as one who is served by the accomplished ones, *siddha-sevita*. The truth of Dattātreya as it is so far indicated implies that for his devotees he is more than liberation. This is the real significance of his being the object of affection of all classes of aspirants, *yogi-jana-priya*. It is not for the sake of obtaining liberation that *yogins* feel attracted towards him, but they are attracted towards him for his own sake. He is more than liberation because he is the author of liberation. He is the magnet that attracts all without difference and gives to all the benefit of that magnet's impact. Those who have been touched by his grace are the accomplished ones, *siddhas*. So the title, 'served by the accomplished one *siddhas*', is fittingly accorded to Lord Dattātreya. This accomplishment is no other than knowledge, *jñāna*, discipline, *yoga*, and liberation, *mokṣa* in unison. Dattātreya the giver of all is everything for them. He is the be all and end all of their existence. Their sole object is to emulate the example of their great preceptor. Since an achievement of success rests on his grace, those who become accomplished persons have no other purpose than serving their master and thus grow to be like him. As the Lord Dattātreya himself says he loves those most who meditate on him as 'I am Datta, that is Dattātreya', '*dattoham*'. The one object of the accomplished ones is to become one with one's preceptor and serve his lotus feet. He always and continuously served by the accomplished ones.

One who thus meditates upon the greatness of Lord Dattātreya, the God of Gods, *devadeva*, the most eternal, thus attains liberation free from all sins and will not be lacking in the auspicious vision *drṣṭi* which is necessary to attain success. Thus the *Upaniṣad* projects before our vision the meaning of Dattātreya as the gift of the great Lord Maheśvara to the stricken world. Dattātreya is born of penance, *tapas*, and by penance alone can he be intuitively grasped. In order to do so the *Upaniṣads* give subtle and elaborate meanings for the devotees to think about.

2. DATTĀTREYA: MEDITATION

To sum up what has gone before, a few words on meditation may not seem out of place here.

Commonly speaking, Dattātreya is considered to be one of the incarnations, *avatāras* of Viṣṇu. In the *Bhāgavata-Purāna* he is credited with having great spiritual powers and being the teacher of discipline, *yoga*, to a number of disciples. Lord Dattātreya's views on spiritual discipline, *yoga*, are clearly and explicitly stated in the *Jābāla-Darśana-Upaniṣad* when the Lord gives a masterly exposition of it to his favourite disciple, Sāmkṛti. In it is described in great detail the discipline, *yoga*, consisting of eight limbs, *astāṅga-yoga*, the ultimate purpose of which is attainment of oneness with Śiva, Śīrṣṭa.

For such a person, the *Upaniṣad* says: 'If one realises in the absolute sense, the self as it is, then the whole world becomes realised to be nothing but sport, *māyā*, and there follows spiritual bliss.'⁽⁷⁷⁾

Dattātreya is generally invoked in prayers as *atri-gotra-samudbhava*, one who is born in the family of Atri. But at times he is also invoked as 'one who is born from the eyes of Atri', *atrinetra-samudbhava*. What does this mean? Literally it means one who was created or took his birth or came out of the eye of Atri. But eye, *netra* also means eye of knowledge, *jñāna-cakṣus*. So it can also be said that figuratively he was born of the eye of Atri, the eye symbolising the eye of knowledge, *jñāna-caksus* or *sphurī*, flame of penance, *tapas*. The intuition of truth that penance gives can only be discerned with the inward eye. It also signifies that as a result of the severest of penances, Atri was able to grasp *mahēśvara*, that is *nārāyaṇa* to be naught else but his own *Ātman*, and *mahēśvara* being thus pleased with his *tapas* (penance) gave himself (*parameśvara*) as boon to his devotee (Atri). The result of Atri's penance was Dattātreya. It was the identification of Atri and *mahēśvara* as one.

In another work called *Tripurā-Rahasya*, we see Dattātreya as the exponent of *śākta* worship generally and also the advocate of the knowledge of absolute identity, *paramādvaita-jñāna* which is called *Tripurā-Parameśvari*. The content of this knowledge is in the same work defined thus: 'Tripurā is purely of the essence of the infinite power, all witnessing, pure consciousness and all complete as it is free from all limitations.'⁽⁷⁸⁾ There are three *kāndas* or chapters of the *rahasya* called *jñāna*, *māhātmya* and *upāsanā*. *Jñāna* is knowledge,

māhātmya is greatness and *upāsanā* is meditation. Knowledge, *jñāna* is considered to be the only vital factor that is essential for the successful termination of the mission of life. It is supposed to be the realisation that comes to great souls when they intuit that the only form of existence or life there, is that the supreme being who by its own volition manifests itself in this world in all the different forms of life and matter that together constitute the world. The knowledge that arises out of that fact is the real case of knowledge, *jñāna*. It is the only thing that remains, will remain and will always continue to remain when all else that is nescience disappears out of the Lord's grace. This supreme attitude is very difficult to explain clearly or satisfactorily. It is at best only intuited by the fortunate few, *vिप्रस्*, through the grace of God, *iśvarānugraha*. It is best described or understood only by those who attempt to practise spiritual discipline, *yoga*, or who by some rare gift, *apūrva-samiskāra* thus attain to this state of beatitude. The chapter on knowledge, *jñānakāṇḍa*, gives a list of those rare souls who attain to this state in this very life, one of them being Janaka, the celebrated and renowned king of Mithilā.

It may however be noted that the foregoing ideas show that the world has no status of its own. Having arrived at this conclusion men of wisdom hold, 'Those who understand what reflection is, hold that all this world as experienced by all is only a reflection. No part of it appears independently. It appears only because of spirit, *caitanya*. The world is therefore taken to be like the reflection seen in a looking glass.'⁽⁷⁰⁾

So the world is but a reflection or image. This is why it is inert. It cannot shine forth by itself. But because it reflects *Ātman* it is of that *Ātman*. *Ātman* enables it to appear as the source of illumination. It is for this reason that it (the world) shines forth. Therefore the world is but the reflection of *Ātman*. It is like the reflection of an object in a mirror. This idea is brought out very clearly in the *Dakṣināmūrti-Stotra* by Śaṅkara:—

'The universe is like the image of a city seen in the depths of the mirror. It arises out of the self due to illusion. It looks as if the world lies out there. It is like the objects in the dream that one dreams. On waking up one realises that all that was seen was those in one's own undivided self. Salutation to Śrī Dakṣināmūrti, the very embodiment of a preceptor.'⁽⁷⁰⁾

He who gains victory over illusion, *māyā*, is the liberated even while he is alive, *jīvanmukta*. This liberation comes through the grace

of *mahaśvara*, the preceptor. In recognition and practice of this truth *Arahānta-Gītā* begins with the words: 'The fragrance of non-duality is the graceful gift of God to men'.⁽⁸¹⁾ In this passage Lord Dattātreya himself makes the momentous announcement that the gnosis of non-duality, *advaita-jñāna* will not come except through the grace, *anugraha*, of the Lord *Īśvara*. Therefore only an aspirant who is fitted, *adlikārin* for spiritual wisdom and who is the recipient of the grace of the Lord, *īśvarānugraha*, can succeed in his undertaking the discipline, *yogic sādhana*. Having understood the significance of all this, there remains for us as our one duty, the prayer: 'May the most auspicious five-faced god, *sadāśiva*, Dattātreya himself, the preceptor, always execute his great dance of grace on the pedestal of the thousand-petalled lotus, (*sahasra-kamala-pitha*) of the devotee, (*śisya*).'

There is a beautiful chain formula of the deity, Dattātreya, as represented by *Dattātreya-Upaniṣad*. It is taught to a devotee of great detachment. The meaning of this is therefore naturally spiritual. It brings out the all-absorbing, (plenum) *pūrṇa* character of Reality. This explains how the truth is non-dual, *advaita*, that is, *advaya*. *Adhyātma-Upaniṣad* says: 'The highest Brahman is self-complete and non-dual'.⁽⁸²⁾ It is a salutation of *sadāśiva* himself. In the course of the meditation the devotee prays for spiritual strength and shelter from all evil that stands as impediment in the way of spirituality.

The following is the chain formula of the deity, Dattātreya—One should utter *aum*. '*Aum*' salutation unto the Lord Dattātreya, propitiated by remembrance alone, who is the dispeller of great fears, who bestows the highest knowledge, who is of the character of knowledge and bliss, who is in the guise of a child, a mad man and a devil, thus: who is a great yogin, who is a philosopher, who is the enhancer of the joy of Anasūyā, his mother, and is the son of the sage Atri, thus: who bestows the fruits of all desires of the devotees' heart. Here one should utter *amī*. Unto the redeemer from the bonds of worldly existence—here one should say *hrīm*. Unto him that bestows all kinds of powers: thus: here one should call upon *kromī*. Unto him that attracts all kinds of accomplishments like a magnet, thus: here one should come out with *sauh*. Unto the agitator of all minds: here one should pronounce *śrīm*. Here one should proclaim *mahom*. Unto the long lived: here one should utter *vasat*. Pray do thou subjugate—Do thou attract—here one should utter *Vauṣat*. Do thou

attract: Here one should say *hum*. Do thou antagonise—Do thou antagonise: Here one should mutter *phat*. Do thou drive away—Do thou drive away—Do thou drive away: here one should pronounce *tha tha*. Do thou paralyse—Do thou paralyse: here one should mutter *kha kha*. Do thou kill—Do thou kill: Salutation to the highly accomplished one: salutation to the highly accomplished one: here for the sake of the all accomplished, one should proclaim *avāhā*. Do thou nourish (my body). Do thou nourish (my body). Do thou mangle, do thou tear beyond shape (my) adversaries' mystic incantations, mystic symbols and mystic formularies. Do thou counteract the malignant influence of evil spirits, *grahas*. Do thou counteract. Do thou cure all ailments. Do thou cure all ailments. Do thou drive off all anguish. Do thou drive off all anguish. Do thou melt away all penury. Do thou melt away all penury. Do thou nourish (my) body. Do thou nourish (my) body. Do thou fill the mind with joy. Do thou fill the mind with joy. Unto thee the real form of all mystic incantations, all mystic symbols, all mystic formularies and all mystic powers, thus *aum*, salutation unto *śiva*. Thus the *Upaniṣad*.⁽⁸³⁾

In this prayer, the Sanskrit letters or words, *aum*, *hrīm* and so on invite Dattātreya, the omnipotent to chase away the evils. These evils are the possible adverse circumstances that stand in the way of spiritual realisation. The truth that Dattātreya is all-power, *sarva-śakti* is the significance of the attributes 'being intent on unravelling of power', *ātma-māyā-rata*, or 'sportful disposition', *ātma-kriḍa* and so on as applied to Dattātreya. To understand this is to see the unity of scriptural teaching, *Śruti* and *Smṛti*. Repetition of the prayer signifies the realisation of power in any sense as being an attribute in an exclusive sense of the truth, absolute, that is, Dattātreya. This is the highest form of the realisation of the one-ness of God-head in the face of which all faiths of narrow outlook melt away and there shines one supreme Reality. In illustration of this truth, *Brahma-Sūtra* (2.1.30) says: 'It has all also because there is the realisation of it (stated in *Śruti*).'⁽⁸⁴⁾ Śaṅkarācārya gives the meaning of the *Sūtra* as: 'It must be accepted that this absolute divinity is omnipotent. Why? Because it is the truth expounded by the *Śruti*. *Śruti* expounds omnipotence to be the attribute of the Absolute.'⁽⁸⁵⁾ Dattātreya is thus all gods, all creatures and all that exists. He is the means and end—*upāsnā* and *mokṣa*. These two are the real contents of life. He is thus the whole of life. This is his identity, *advaita* or *advaya* character.

We have studied so far how Dattātreya is the highest truth. The realisation of this truth is liberation, *mokṣa*. Dattātreya is the means, *sādhana* as well. The state of being liberated while being alive, *jīvanmukti* and the state of being a philosopher, *avadhūtavatva* are the chief contents of means, *sādhana*. To study Dattātreya as being liberated while he is alive, *jīvanmukta*, and as being a philosopher, *avadhūta*, and as the teacher of these ideals is therefore imperative in understanding the truth of identity, *advaita-tattva*, the truth of Dattātreya.

The need for meditation will thus surely be realised as the one sure and successful means by which that understanding which passeth all words can come. The act of intuition and establishment of the person's whole being in the realisation 'I am He' 'I am the *Hamīsa*' is the last phase of this spiritual process. For its complete fulfilment and fruition meditation is the most necessary ingredient and the royal road to success. It is the method adopted and perfected with great skill by our forbears.

Thus the sketch of Dattātreya including meditation on him is an exposition of the truth taught by the Hymn to Dattātreya. The *Upaniṣad* concludes thus 'the sacred mother of the *Vedas*, the eternal truth, *satya*, *aum*—Thus the *Upaniṣad*.'

This mental pictorial praise of Dattātreya, *Datta-mānasa-stuti*, may be concluded with an invocation to the preceptor, the *guru* (Dattātreya himself).

'The preceptor is Brahmā. The preceptor is Viṣṇu. The preceptor himself is Maheśvara. The preceptor is no other than the highest Brahman. Salutations to that Preceptor Dattātreya.'⁽⁸⁶⁾

'I offer my salutation to the Lord Dattātreya, the divine tree that satisfies those that are devoted to him, ocean of bliss which is no other than himself, the secondless, the divine and the remover of the illusion that causes bondage.'⁽⁸⁷⁾

'Auspicious I am! *Sivohamī*.'

Aum śāntih śāntih śāntih.

CHAPTER III

DATTĀTREYA: THE SPIRITUAL DISCIPLINE:

I. DATTĀTREYA: THE LIBERATED IN LIFE.
THE JIVANMUKTA-GITĀ
(attributed to Lord Dattātreya)

MAÑGALAM

asato mā sad gamaya
tamaso mā jyotir gamaya
mrtyor mā amrtam̄ gamaya

'Lead me from the unreal to the real.
Lead me from darkness to light
Lead me from the mortal to the immortal.'

I

sarva-bhūtarasthāya nitya-mukta-cid-ātmane
pratyak-caitanya-rūpāya mahyam̄ eva namo namah

(sarva-bhūtar-vartine nitya-mukta-cit-svarūpiṇe sarva-sākṣīṇe
mahyam̄ eva svātmana eva namah. nama iti dvir-uktih̄ ādarārtham̄)

'I offer again and again humble salutations to that great Being which is immanent in all creation, which shines forth as consciousness, *cit* and which is ever liberated, which is the witness of all actions and true knowledge and which is no other than my innermost self.'

This verse is taken from the *Vārāha-Upaniṣad* (2.33). The *Upaniṣadic* verse is followed by 'tubhyam̄ mahyam̄ anantāya mahyam̄ tubhyam̄ cidātmane.' 'For you, for me which is infinite: for me, for you which is the self, spiritual.' Consistently with this idea *mahyam̄* in the present verse refers to the self underlying all. This is one's innermost self.

Tejobindu-Upaniṣad ⁽¹⁰⁴⁾ says: aham̄ brahma niścītya aham̄ bhāvam̄ parityaja. 'Having attained the conviction 'I am Brahman', give up all egotism.'

It follows from all this that *aham* according to the Vedic tradition refers to the Self, the underlying principle of all.

The fact that the present verse is the restatement of the *Upaniṣadic* passage illustrates the Vedic character of the *Jīvanmukta-Gītā*.

Cit: *cit* is consciousness. It is the principle of mind. It is the source of mind. It is the truth. It is the highest knowledge or understanding itself. It is beyond mind. The *Devī-Bhāgavata* begins with a salutation to that supreme being (the Goddess *Ambā*—the great universal mother), personified as pure consciousness, *caitanya*:

'We understand that (truth) which is the spiritual principle underlying all and the *primus inter pares* of all knowledge, that is, knowledge of knowledge, *vidyā* of *vidyās*. May it direct our minds.'¹⁸⁸¹

The expression, 'one who is ever liberated', *nitya-mukta* refers to that supreme being (whom we term God) as that state wherein it (the Supreme Being) exists transcending the two-fold body . . . the gross, the subtle, the body called *linga* and the body called *saguṇa*; the three-fold state of existence, waking, dream and dreamless sleep, the five sheaths of the body, the physical, *anna-maya*, the vital, *prāna-maya*, the mental, *mano-maya*, the spiritual, *vijnāna-maya*, and the blissful, *ānanda-maya*; the twenty-five categories of reality, *tattvas*, the root matter, *prakṛti* the intellect, *mahat*, egoism, *ahamkāra*; the five sense organs, eye, ear, nose, tongue and the organ of touch; five motor organs, speech, hand, food, organ of excretion and organ of enjoyment; and mind, *manas* five subtle elements, *tanmātras*, sound, touch, colour, taste and odour, and five elements, ether, air, fire, water, and earth together with spirit, *puruṣa*. According to the philosophy of *śiva-śakti* there are thirty-six categories including *śiva*. The thirty-six categories, *tattvas*, are five spiritual, *cidrūpa*, seven spiritual-nonspiritual, *cidakidrūpa*, and twenty-four nonspiritual. The spiritual are *śiva*, *śakti*, *sadāśiva*, *īśvara* and *vidyā*. The spiritual-nonspiritual are *māyā*, *kāla*, *nyati*, *kalā*, *vidyā*, *rāga* and *puruṣa*. The non-spiritual are *avyakta*, *buddhi*, *ahamkāra*, *manas*, five sensory organs, five motor organs, five subtle elements (*tanmātras*) and five gross elements. *Vidyā* as a non-spiritual entity is accepted as the cause of the perception of pleasure and pain. The spiritual categories manifest omniscience and omnipotence in the souls. The spiritual-nonspiritual categories manifest imperfect knowledge and imperfect action. The nonspiritual categories take the form of pleasure, pain and so on. These principles according to the Hindu conception of man's creation constitute the sum total of

man's physical as well as mental being. The whole meaning of this very *śloka* is that the Supreme Being is the same in all elements of existence. Therefore it is the same to all different religions and peoples. This is illustrated by its universal immanence and its being the witness of all action.

II

jīvan-muktiḥ ca yā muktiḥ sā muktiḥ piṇḍa-pātane
yā muktiḥ pinda-patane sā muktiḥ śuni sūkare

(jīvan-muktir iti yā muktiḥ ucyate sā yadi piṇḍa-pātana parā tarhi
sā muktiḥ sūkarādiṣv api prasaktā bhavati ity arthaḥ. Piṇḍa-
patanam na jīvan-muktir iti bhāvah.)

'The liberation while the individual is still alive is called *jīvanmukti*. It connotes a definite state. If it is identified with the death of the physical body, then that liberation which results from the death of the physical body applies equally to the animals such as dogs and pigs.'

The point that Lord Dattātreya wishes to bring out by this passage is that the state of being liberated while one is alive, *jīvanmukti*, is profoundly different from what it is ordinarily understood to be. It is in the first place different from death. Death is common to all creatures, whereas, the state of being liberated while alive, *jīvanmukti*, is a rare gift that occurs to particular human beings, the disciplined ones, *yogins*, or the accomplished ones, *siddhas*. Therefore it must be carefully defined and understood. For it is liberation, *mukti*, that occurs to one who is still in the physical body engaged in all the activities of life. In the second place it is an expression of complete cessation of misery. Life in general is marked by misery because in general it is the source of misery. But the state of being liberated while alive, *jīvanmukti*, is the single exception. Further if any one does not believe in the state of being liberated while alive, *jīvanmukti* and still believes in liberation, *mukti*, then death must be taken to mean liberation, *mukti*. But this explanation is too wide and it proves nothing. Liberation, *mukti* therefore is necessarily preceded by the state of being liberated while alive, *jīvanmukti*. What is then the state of being liberated while alive, *jīvanmukti*? It is that state wherein a person is liberated even as he is alive in the body. He is therefore called one who is liberated.

Jīvanmukti is an important concept in Vedic thought. In the *Mundaka-Upanisad* we are told *vimuktasca vimucyate*—‘One who is already liberated becomes liberated.’ This one ‘who is already liberated’ is the one who is called *jīvanmukta* in the later *Upaniṣads* such as *Varāha-Upaniṣad*, *Mahopaniṣad*, *Annapūrṇa-Upaniṣad* and *Ātmopaniṣad*. In these *Upaniṣads* this concept is defined and elaborately discussed.

In the *Darśana* literature also the problem of *jīvanmukti* has acquired great prominence. Independent works too are written on this problem. In illustration of this point ‘The *Jīvanmukti-Viveka*’ of Śrī Vidyāranya may be cited. In the case of a man who is alive, doership, enjoyership, pleasure, pain and so on which are the states of mind, and being of the nature of misery become causes of bondage. The removal of this misery is the state of liberation while one is alive.⁽⁸⁹⁾

III

Who is he that is liberated while alive, *jīvanmukta*? The Lord gives the answer—

jivah śivah sarvam eva bhūtesv evam vyavasthitah
evam evābhi-paśyan hi jīvan-muktah sa ucyate

(jīva iti yah sah sarva-bhūtesv-apि śivatvenaiva vyavasthitah
śiva eva, tad-jnānī jīvan-mukta ity arthah.)

‘*Jīva* is *śiva* itself. It is thus in the manner defined, immanent in all creatures. The person who sees only this truth in life is said to be the liberated though alive’

‘Thus in the manner defined’ refers to the opening passage ‘sarva-bhūtarasthāya . . . pratyak-caitanya-rūpāya’. The fact that this spirit *caitanya*, which is the underlying principle of all is immanent in all creatures, *bhūlesu vyavasthitah*, illustrates how *jīva* is *śiva*. Thus is emphasised the identity of the individual with the universal. So affirms the *Śruti*: ‘That Thou art’, *tat tvam asi*; ‘I am Brahman’, *aham brahmāsmi*; ‘He am I’, *soham asmi*; ‘He alone am I’, *sa evāham asmi*; ‘*Siva* I am’, *śivoham*, ‘*Datta* I am’, *dattoham*; and so on. Their identity is not the identity of *jīva* and *śiva*. It consists on the other hand in seeing the truth of *śiva* in what is called *jīva*. *Siva* is con-

sciousness and bliss—*cid-ānanda*. *Jīva* is the same. The person who takes his stand based upon this truth which is immanent within himself is said to be liberated in life.

IV

If identity is the truth, where is then the necessity for the appearance of an individual, *jīva*? Lord Dattātreya answers:—

evam brahma jagat sarvam akhilam bhāsate raviḥ
saṁsthitaṁ sarva-bhūtānām jīvan-muktaḥ sa ucyate

(yathā raviḥ sarvam jagat bhāsate evam brahma sarva-bhūtānām
ātmatvena saṁsthitaṁ sat akhilam bhāsate prakāśayati. evam
evānhipaśyan ity anuvartate. saḥ tādrśaḥ jnānī jīvan-mukta ity
ucyate ity arthaḥ.)

'Even as the sun illumines the whole world, Brahman which is immanent in all creatures illumines the whole world. He who realises this is said to be liberated in life.'

Without the sun's light in different forms we do not see the world. Seeing is finally the being. The unseen is non-existent. Similarly without Brahman, the illumination, *caitanya* of all there is no illumination of the world, that is, there is no world at all. Brahman is intent on unravelling of power, *ātma-māyā-rata*. Its bliss, *ānanda*, consists in unravelling its own power, *māyā*. To appear as individual, *jīva*, is to unravel power, *māyā*. Brahman is therefore bliss, *ānanda*. This is the teaching of *Śruti*. The *Kaṭha-Upaniṣad* says: 'The sun does not shine there, nor the moon, nor the stars, no lightning flashes, nor does the fire light up the things. All is illumined by Its illumination.'⁽⁹⁰⁾

The idea that the person who realises this truth is a *jīvānnukta* is the exposition of the statement of the *Śruti* such as 'This is the highest *viṣṇu*, *viṣṇoryat paramāmpadām*, that is, *śiva*, Brahman, Dattātreya. Men of wisdom see it without break'⁽⁹¹⁾, 'May we understand the form of the Lord'⁽⁹²⁾, and so on. This seeing or understanding is of the nature of intuition.

It is this intuition of the highest that distinguishes the one that is liberated in life from others. It is just the recognition of the universal existence behind all the manifold particular forms of many that

constitutes living reality. With this intuition the one who is liberated in life is an indispensable evidence for the truth of identity of the individual with the universal.

V

Brahman is one. How can it have many forms? Lord Dattātreya answers —

ekadhā bahudhā caiva drsyate jala-candra-vat
ātma-jnānī tathaivaiko jīvan-muktaḥ sa ucyate

(jala-candra-vat jale candraḥ yathā anekadhā drsyate tathaiva ekah ātmā. upādhi-bhedenā ity adhyāhārah . . . ekadhā bahudhā caiva drsyate. evam ātmānam yo jānāti sah ātma-jnānī jīvan-mukta ity ucyate.)

'Even as the moon which appears manifold when reflected in water, in the form of tanks, lakes, rivers or pots, and yet it is one single entity, *Ātman* the self appears as many when it takes on different forms (and yet it is one only, being absolutely indivisible) Only that person who knows the truth of *Ātman* is said to be liberated in life, *jīvan-mukta*.'

Water is the cause of (or occasion for) different reflections of the moon. Similarly the cause, *upādhi* for the many forms of Brahman is the power of *māyā*. Manyness is merely the-appearance. Indivisibility is the truth. This is the teaching of *Sruti*: 'Brahman is devoid of the difference from the similar and the dissimilar and is itself devoid of all differences within itself.'⁽¹³⁾ 'All this is indeed Brahman.'⁽¹⁴⁾ and 'There is not duality in any sense with reference to Brahman, the basis (*adhisṭhāna*) of all reality.'⁽¹⁵⁾ This is the truth taught by the Lord.

VI

The Lord gives the reason why of all persons only the one who knows the self is the one who is liberated in life. The reason is the realisation of the identity of *Ātman*. Why is realisation so difficult to attain? Lord Dattātreya answers:

sarva-bhūte sthitam brahma bhedābhedo na vidyate
ekam evābhipaśyamś ca jīvan-muktaḥ sa ucyate

(brahma sarva-bhūtasthitam. yatra bhedah abhedah bhedābhedo na vidyate. tat ekam eva. evam abhi paśyam̄ ca yaḥ sa jīvan-mukta ity ucyate.)

'Brahman is immanent in all that exists. For this reason it is devoid of difference or identity, that is, it cannot be defined in terms of difference, *bheda*, non-difference, *abheda*, or difference-non-difference *bhedābheda*. The person who sees Brahman strictly in this manner is said to be the liberated though alive.'

In the previous passages the knower of identity is called the liberated though alive. Identity is non-difference, *abheda*. To define Brahman in terms of non-difference, *abheda* is after all to bring Brahman down to the plane of difference, *bheda*. To define is to distinguish. To distinguish is to modify universality. Brahman which is universal as spirit, *caitanya*, transcends therefore definition *per se*. To realise this is to realise identity and it is a rare gift. To talk of identity is easy, but to think of the state of transcending definition as such is extremely difficult. This shows how it is no ordinary achievement to become liberated in life.

The person who has this realisation is usually called the one who has the eye of knowledge, *jñāna-netra*. This is the so called third eye of the man. It grasps or sees things that the two physical eyes are unable to grasp. It is the eye of intuition. This eye is also called *suṣumnā-nādī* or *sarasvatī*, the unseen third river which is supposed to flow at the confluence of the Ganges (*gangā*) and Jumna (*yamunā*) at Prayāg. This eye is in the middle of the eye-brows; where the right eye is the ganges and the left is jumna, while between them, in the middle of the forehead, is the sarasvati. Brahman that is realised by this eye of knowledge is the highest with reference to which the *Bṛhad-Āraṇyaka-Upaniṣad* says: 'It is apprehended only by the intellect, *buddhi*',⁽⁹⁵⁾ because as *Kaṭha-Upaniṣad* explains 'it transcends all the instruments of knowledge—speech, mind and eye'.⁽⁹⁶⁾

196283

' ' ' By C. H. V. P. L. ' ' ' VII

What is the character of the man who has realised this truth? Lord Dattatreya says:—

tattvam kṣetram vyomātitam aham kṣetrajna ucyate
aham kartā ca bhaktā ca jīvan-muktāḥ sa ucyate

(tattva-svarupari evam asti. ksetram ākāśātitam, paramātmā
kṣetrajanah. kartṛtvaiḥ bhoktṛtvaiḥ ca tasyaiva evam yo vijānāti
sah jivan-mukta ucyate)

'The nature of Reality is as follows—The body transcends the limitations of space. The Supreme Being is the soul in it. I am the actor and the experience as well. He who knows it thus is named the *Jivanmukta*, the liberated in life.'

The body referred to is not the gross body, because it is defined as *vyomātīla* or transcending this atmosphere. This body is called *linga-śarīra* or subtle body. It consists of five subtle elements, eleven organs, egohood, *ahamkāra*, and the material principle of intellect, *buddhi*. While the gross body comes into being and goes out of it in the course of the life of an individual, *linga-śarīra* accompanies the individual till he gets liberated. To attribute doership and enjoyership to the supreme self, *kṣetrajña* is to give up the illusion that the individual is the doer and enjoyer. To give it up is detachment, *vairāgya*. That is the very first item of the character of a man of wisdom, *jñānin*. According to the *Bhagavad-Gitā* 'This is now obtained by me. I shall now have the fulfilment of my desire.' 'Thus are they deluded by nescience, *ajnāna*.'⁽⁸⁷⁾ But the 'aham', (I) of the verse referred to in the previous paragraph is not the deluded 'I' but the 'I' which means the *paramātman*.

VIII

Lord Dattātreya presents the further traits of the wise man's character.

karmendriya parityāgī dhyāna-varjita-cetasah
ātma-jnāni tathaiveko jivan-muktah sa ucyate

(karmendriya-parityāgī sva-sva-vyāpāra-rahitāni jnānendriyāni
karmendriyāni ca kurvan tāni parityajati ity arthah. tathā cetah
api viśaya-dhyāna-varjitaṁ karoti evam advayam jānāti yah sa
jivan-muktah.)

'Only he who has relinquished the conative senses and the introspective faculty but has realised the soul within him is said to be *Jivanmukta*, the liberated in life.'

The idea underlying the above text is this: With the activities of the outgoing senses and a roving mind a person becomes externally

engaged or extrovert (*bahirmukha*), full of somatic activity. His mind and activity are dispersed and dissipated in a world of multiplicity. If the turmoil of multiplicity is quietened the mind would cease to function in the usual way and he becomes fixed in *Ātman*. This makes him the knower of the self and the liberated though alive. *Bhagavad-Gītā* says: 'If like a tortoise which retracts its limbs fully, the person retracts his sense organs from their objects, then his knowledge becomes steady.'⁽⁹⁸⁾ The same idea is illustrated by *Katha-Upaniṣad*: 'If the five-fold knowledge with mind and intellect does not function, then that state is the highest they say.'⁽⁹⁹⁾

IX

Lord Dattātreya presents the next step of the wise man's, *jñānin*'s realisation. By means of the psycho-somatic discipline that is so far expounded he has his detachment well entrenched. With this sort of detachment what kind of life is open to him is the question. The Lord answers:

śārīram kevalam karma śoka-mohādi-varjitaṁ
śubhāśubha-parityāgī jīvan-muktas sa ucyate

(*jñāninā* yat karma kriyate tat śoka-mohādi-varjitaṁ. tac ca kevalam śārīra-parirakṣaṇāyaiva. evam tena śubhāśubhādikam parityaktam bhavati. sa jīvan-mukta ucyate.)

'He whose somatic activity is free from grief and infatuation, and the one who has no concern whatever with what is agreeable or disagreeable is called the liberated in life.'

In this passage the Lord teaches the principal ideas expounded by *Śruti* and *Smṛti* with regard to the present problem. The *Īśāvasyopaniṣad* having first expounded oneness of *Ātman*, *ekatva*, observes, 'Where is *moha*, 'delusion'? Where is *śoka* 'grief'? in the case of one who has realised the oneness of the Lord.'⁽¹⁰⁰⁾ The *Bhagavad-Gītā* says 'The person who does only that thing which is absolutely needed to effect the continuation of body i.e., life, does not suffer from sin.'⁽¹⁰¹⁾ The same work says earlier 'The person who is attached to nothing, having obtained those things which are called by others good or evil, does not either appreciate or hate, the knowledge of this person is established.'⁽¹⁰²⁾ The same work says 'If you happen to be completely devoid of activity then even the continuation of the body i.e., life, becomes impossible.'⁽¹⁰³⁾

X

Is this to welcome dualism to this extent at least? Lord.Dattātreya says 'No.'

karma sarvatra ādiṣṭam na jānāmi ca kiṁcana
karma brahma vijānāti jīvan-muktah sa ucyate

(yah ādiṣṭam vidhyuktam karma na jānāti kartrtvāropena
karma na karoti ity arthaḥ. ata eva karma brahma-svarūpam
eveti vijānāti sah jīvan-muktah)

'The person who has come to the decision 'I do not know any activity in any sense that is supposed to have been ordained (by *śāstra*), that is, the person who never observes any action by superimposing doership on himself, and understands that activity as such is *Brahman* itself, is one who is said to be the liberated in life.'

This is the answer given to the question about dualism. To retain activity in any sense, retaining the super-imposition of 'doership' is to give room for dualism. For, against a doer the creative principle cannot be established. But to retain activity as the expression of the creative principle itself, call it *caitanya* or *Brahman*, gives no room for dualism. This is the nature of activity taught by *śāstra*. It rather illustrates the truth of the creative principle rather than the individual doer set over against it.

XI

Lord Dattātreya states the results of the discipline so far expounded:

cīnmayam vyāpitaṁ sarvam ākāśam jagad-iśvaram
sahitaṁ sarva-bhūtānām jīvan-muktah sa ucyate

(yah jagad-iśvaram cit-svarūpam iti ākāśa-vyāpiṇam iti sarva-
bhūta-sahitam ity api jānāti sah jīvan-mukta ucyate.)

'The person who understands and actually sees the supreme lord of all the world as being spirit itself which pervades all space and therefore as being given along with all creatures, the centres of activity, is one who is said to be liberated in life.'

Those that believe in the supreme lord of the universe may not know that the lord is the underlying principle of all; and in spite of

their belief in a lord they may see things apart from the lord. They are therefore devoid of the knowledge of the self. But the case of the knower of the self is different. For him the reality of all, that is, lord of all, is *jagad-iśvara*. He actually sees that it is this reality that is actually presented to him in every case of experience but not the object of ordinary perception.

Kena-Upaniṣad presents *Brahman* as 'That which is presented in every case of experience or knowledge in general.'⁽¹⁰⁴⁾ The same *Upaniṣad* points out 'Know thou that alone to be *Brahman* the lord of all, but not that which is commonly supposed to be *Brahman*'.⁽¹⁰⁵⁾ *Bhagavad-Gītā* says 'He who sees me in all and sees all in me, to him I do not cease to exist and to me he does not cease to exist'.⁽¹⁰⁶⁾

The expression 'as being given along with all creatures', *sahitam* in this passage does not mean duality, because duality is sublated by the very context defined by the state of being liberated while alive. So this word must be taken to mean the absolute reality. A similar expression is found in the *Bhagavad-Gītā*: 'Those who know me to be along with the elements that are in my control and the divinities that are in my control are those that have the mind resulting from the practice of spiritual discipline, meditation and so on'.⁽¹⁰⁷⁾

XII

The next stage of the growth of discipline is:—

anādi-varti bhūtānāṁ jīvah śivo na hanyate
nir-vairah sarva-bhūteṣu jīvan-muktah sa ucyate

(serveṣu bhūtesu yah anādih jīvah saḥ śiva eva. ata eva saḥ na hanyate. atah sarveṣu bhūtesu nir-vairo yah jīvan-mukta ucyate.)

"The *jīva* of the creatures that exist from the beginningless time is *śiva* himself. *Jīva* therefore is never destroyed. Having known this truth the person who bears no hatred to any creature is said to be liberated in life'

Hitherto, the behaviour of a person within himself in relation to himself that makes him liberated in life was expounded. In the present passage his relation to other creatures which makes him liberated in life is stated. For the reason that *jīva* is *śiva* himself, *Śruti* holds 'The body is the temple of the Lord'.⁽¹⁰⁸⁾ For this reason *Kaṭhopaniṣad* says: '*Jīva* does not kill others nor is it killed by others'.⁽¹⁰⁹⁾

XIII

Lord Dattātreya teaches the two-fold relation of the self:—

ātmā guruḥ tvam viśvam ca cīd-ākāśo na-lipyate
gatāgataṁ dvayoh nāsti jīvan-muktah sa ucyate

(yah guruḥ ātmā sah tvam eva. sa eva nir-liptah cīd-ākāśah. tad eva sarvam ata eva tasya gatāgataṁ gataṁ āgataṁ āgataṁ gataṁ vā na vidyate. evam yah ātmānam sah jīvan-mukta ity ucyate.)

'The self is the preceptor. It is yourself. It is all this. It is the all-pervading spirit. It is never affected by anything. *Jīva* and *śīva* are thus the same. For both therefore there is no subtraction and no addition. The person who knows this truth is said to be the liberated in life.'

The Sanskrit expression *gatāgata* also means forward and backward movement of the self from one world to the other world. When it is realised that *Ātman* is all, there is no meaning in attributing this movement to it. Further, *gatāgataṁ dvayam nāsti* is a possible reading of the passage. This means both *gata* and *āgata*, going and coming, are absent in the self.

XIV

Does this self continue to be individual? Lord Dattātreya says 'No.'

garbha-dhyānena paśyanti jnāninām mana ucyate
soham mano viliyante jīvan-muktah sa ucyate

(garbha-dhyānena antar-dhyānena ity arthah. etādrśa-dhyānena jnāninah yat paśyanti tad eva jnāninām mana ucyate idam eva soham-manah etādrśa-mano-viśiṣṭāḥ jnāninah cīd-ākāśa ity anuvartate tatra viliyante. te tatra vilayam yāntīty arthah. evam sthitasya ātma-tattvasya jnāni ity anuvartate sah jīvan-mukta ity ucyate)

'By means of internal introspection that which the wise see is their mind. The same is the mind 'He I am' *soham*. This mind with the meditation 'He I am' is the all-pervading *śīva* itself. He who knows this truth is said to be liberated in life.'

This passage explains how the duality of the subjective and the objective aspects of the mind of the wise is overcome. At the stage

of the meditation, 'He I am', the mind is not directed towards something which is different from it. It is rather directed towards itself. It finds itself. It is the person of this mind that disappears in the ultimate truth. The same is taught by Śruti. *Advayatāraka-Upaniṣad* says 'The person who always meditates on himself as being in essence spirit itself . . . by means of introspection seeing the highest Brahman becomes Brahman itself.'⁽¹¹⁰⁾ *Hanisa-Upaniṣad* explains how the mind of 'He I am' *soham-manas* disappears in the ultimate and how finally there shines the all-auspicious as 'One ought to meditate on the self characterised as 'I am He' . . . one becomes the highest Brahman . . . It is herein the all auspicious shines.'⁽¹¹¹⁾ So the expression, destruction of mind, actually indicates the shining, *prakāśana* of the all-auspicious.

XV

ūrdhva-dhyānena paśyanti vijnānam mana ucyate
śunyam layam ca vilayam jīvan-muktah sa ucyate

(jnāninah ūrdhva-dhyānena samādhinā yat paśyanti tat vijnānam. tat teṣām mana ucyate. tadeva śūnyam layam. tadeva vijnānam. tathā ātma-jnāni atmānam jānāti yah saḥ jīvan-mukta ucyate.)

'By means of meditation that which the wise see is the spirit. The same is called mind, the mind of the wise. The same is called void, destruction and wholesale destruction. The knower of this truth is said to be the liberated in life.'

This passage illustrates how spirit, mind and so on stand for consciousness, and how void, *śūnya*, destruction, *laya*, and wholesale destruction, *vilaya*, have in view the truth of consciousness, *cit*. This shows how this position is profoundly different from nihilism, the state of nothing.

XVI

abhyāse ramate nityam mano dhyāna-layam gataṁ
bandha-mokṣa-dvayam nāsti jīvan-muktah sa ucyate

(yasya jnāninah manah nityam abhyāse śravana-manana-nididhyāsanākhyā-tapasi ramate kṛidati. yasya manah dhyāna-layam dhyane layam gataṁ; yasya bandha-mokṣa-dvayam bandha-mokṣākhyā-dvandvam nāsti saḥ jīvan-mukta ucyate.)

'He is said to be the liberated in life whose mind delights always in understanding, reflecting and meditating and is absorbed in meditation and who is free from the relative ideas of bondage and liberation'

The ideas of bondage and liberation are relative to each other. They are therefore of the character of bondage. The wise man is free from them.

The idea expounded by this passage is the position established by the *Upanisads* and studied by the *Smritis*. *Svetāśvatara-Upanisad* says 'The form of this truth does not belong to the world of experience by clear conception. Nor does any one see it by means of the eyes. Those who by means of mind understand this truth which underlies mind as such, become immortal' ⁽¹¹²⁾. *Katha-Upanisad* says 'It ought to be realised only by means of mind. There is absolutely no distinction in it' ⁽¹¹³⁾. The *Bhagavad-Gītā* substantiates the same idea in many passages such as 'The spiritual aspirant having his mind fixed realises the truth of mine which is peace itself being the highest stage of liberation' ⁽¹¹⁴⁾.

XVII

ekākī ramate nityam svabhāva-guna-varjitaṁ
brahma-jnāna-rasāsvādī jīvan-muktah sa ucyate

(yasya jnānīnah-manah ity anuvartate nityam svabhāva-guna-varjitaṁ prakṛti-guṇātītaṁ, sah jnānī ekākī ramate ātmāny eva kriḍati brahma-jnāna-rasāsvādī brahmākhyā-jnāna-rasāsvādī sah jīvan mukta ity ucyate)

'That wise (person) whose mind has transcended the properties of the root matter is absorbed in joy within himself. He who is absorbed in spirit, the essence of knowledge which is Brahman. Itself is said to be liberated in life.'

This is the position expounded by such passages of the *Upanisads* as 'One who knows Brahman becomes Brahman itself' ⁽¹¹⁵⁾. *Katha-Upanisad* making a reference to those that know Brahman observes 'Happiness occurs only to those but not to others. Peace occurs only to those but not to others' ⁽¹¹⁶⁾.

XVIII

Hṛdi dhyānena paśyanti prakāśam kriyate manah
soham hamseti paśyanti jīvan-muktaḥ sa ucyate.

(ye jnāninaḥ hṛdi dhyānena prakāśam paśyanti taiḥi manah
kriyate—teṣāṁ manah abhivyaktam bhavati iti yāvat. tadā te
'soham' 'hamsaḥ' iti paśyanti. evam ātma-tattvam paśyan jīvan-
mukta ity ucyate.)

'Those wise men who by means of meditation see the illumination
within themselves are those by whom mind is achieved. They then
see reality as 'He I am'. He who understands the self in this manner
is said to be liberated in life.'

The *Hamisa-Upaniṣad* distinguishes between two forms: the
individual being all, *hamisa* and the transcendent being, *parama-
hamisa*. With reference to this knowledge it says "He I am",
hamisa is the seer of this hymn, and the transcendent "I am
he", *parama-hamisa* is the truth approached by means of this
knowledge.⁽¹¹⁷⁾ By this the individual is required to transcend
individuality.

XIX

Śiva-śakti-samātmānam piṇḍa-brahmāṇḍam eva ca
cid-ākāśam hrdaṁ moham jīvan-muktah sa ucyate

(jnāninaḥ śiva-śakti-samātmānam śiva-śakti-samah yaḥ ātmā
tam ātmānam mahātmānam. Piṇḍah sáriṇam tena sahitam
brahmāṇḍam hrdaṁ hṛtsthām bandhakam moham ca cid-ākāśam
iti caitanyam eva paśyanti, yaḥ evam ātma-tattva-jnānī saḥ jīvan-
mukta ity ucyate.)

'The wise see that the great self which is the same as the power of
the auspicious, *śiva*, the whole universe including the body and the
delusion that pertains to his mind i.e., heart are nothing but
spirit. The person who understands this truth is said to be liberated
in life.'

The concept of the auspicious power, *śiva-śakti*, is the underlying
principle of several ideas that are in vogue such as Kālidāsa's praise
of *pārvatī* and *parameśvara*, 'With a view to understanding the
nature of word and its meaning I offer my salutations to *pārvatī*

and *parameśvara*, the parents of the world so intimately related to each other even as word and its meaning (are related to each other).⁽¹¹⁸⁾, and the concepts, *lakṣmī-nārāyaṇa*, *umā-maheśvara*, *ardha-nārīśvara*, *paśupati* and so on. All these ideas refer to the esoteric meaning of the knowledge 'He I am', *hamsavidyā*.

XX

jāgrat-svapna-suṣuptim ca turiyāvasthitam sadā
soham mano viliyeta jīvan-muktaḥ sa ucyate

(yasya jnānīnah soham manah soham iti dhyānaika-param
manah jāgrat-svapna-suṣuptim atītya sadā turiyāvasthitam sat
cid-ākāśa-paramātmāni viliyeta sah jnānī jīvan-mukta ity ucyate.)

'The wise man whose mind constantly meditating on 'He I am', *soham* is fixed in the state of transcendence having transcended waking, dream and dreamless sleep and becomes dissolved in the all absorbing spirit is said to be the liberated in life'

Kaivalya-Upaniṣad expounds the same position: 'The same *jīva* being deluded by power, that is, illusion, *māyā*, obtains body and does all. At the state of waking the same *jīva* has satisfaction by having different pleasures, women, food, drinks, etc. The same *jīva* enjoys in dream, pleasure and pain in a world by themselves posited by its own power, *māyā*. At the time of sleep all become quiescent, *jīva* is obscured by darkness, *tamas*, and it comes to have the disposition of joy . . . the basis of all this experience is the spirit, *caitanya* which is partless and is of the nature of bliss; and in this spirit all the three states disappear . . . I am that Brahman that is secondless.'⁽¹¹⁹⁾ This passage explains how the individual experiences misery in the three states and the manner of overcoming it in the state of transcendence is to attain to the outlook of 'He I am', *soham-bhāva*.

XXI

soham sthitam jnānam idam sūtreṣu manivat param
soham brahma nirākāram jīvan-muktah sa ucyate

(idam soham sthitam jnānam sūtreṣu manivat cid-ākāśe sthitam
ity anvayah soham param brahma nirākāram evam ātma-jnānī¹
yah sah jīvan-mukta ity ucyate.)

'This knowledge i.e., manas defined as 'He I am', *soham*, is in spirit, *caitanya*, even as the bead is in the string. The reality presented as 'He I am' is the highest *Brahman* itself. It is formless. One who knows this truth is said to be liberated in life, *jīvan-mukta*.'

The string (*Brahman*) connects the beads, (individuals) of a necklace, through 'He I am', *soham*. So it is the bead or seed which links us with the transcendent. The attitude of 'He I am' is our affirmation of union with the transcendent.

XXII

Lord Dattātreya observes that at this stage of discipline there is nothing that may cause bondage.

mana eva manusyānām bhedābhedasya kāraṇām
vikalpanaiva saṁkalpānām jīvan-muktah sa ucyate

(Vikalpanā idam ittham evetyādi tattva-viruddhā kalpanā sa eva saṁkalpah iti prasiddah tad eva mano-rūpām sat manusyānām ahaṁ mametyādi bhedābheda-vyavahāra-kāraṇām. Evaṁ yo jānāti jnāna phalam ca saṁkalpa-rāhityam tathā ca yah sarvathā saṁkalpa-rahitah. sah jīvan-mukta ity ucyate.)

'The notion of this and thus and so on is a fiction opposed to truth and that is what is commonly known as volition. It is this mental activity that is the cause in ordinary life of the distinctions of I and mine. He who is aware of this as the result of the knowledge and lack of self will become entirely free of volitional activity. Such an one is spoken of as the unfettered soul though embodied.'

This passage clearly explains how to be impressed with distinctions and differences is due to a warped outlook. It is a miasma of the mind. To yield to it is not a sign of wisdom. It is a mischief that our mind plays with us. To be aware and conscious of this mental tendency is to prevent oneself from succumbing to it. He who knows that the eternal spirit within us transcends all these transformations is a liberated soul. *Mundaka-Upaniṣad* illustrates this point by the story of the two birds one of which looks on as a spectator while the other eats of the fruit of suffering.⁽¹²⁰⁾

XXIII

Lord Dattātreya points out to a stage in spiritual discipline at which the promise and potency of liberation will begin to fructify.

mana eva viduh prājnāḥ siddha-siddhānta eva ca
sadā dṛḍham tada mokṣa jīvan-muktah sa ucyate

(yat prājnāḥ jnāninah viduh kimiti? yadā manah sadā drdham
bhavati tadaiva mokṣah iti. Sa eva ca siddha-siddhāntah. ya evam
siddhāntam veda sah jīvan-mukta ucyate.)

'What is that which the wise and the knowing have known? It is that liberation which is the condition where the mind becomes steadfast. That is the established truth. He who is aware of thi, truth is the unfettered soul though embodied.'

Siddha-siddhānta—Dattātreya is a *siddha*. He has so far taught the steps to reach *siddhi*, perfection. This is his established position and thus is therefore called *siddha-siddhānta*.

XXIV

Lord Dattātreya concludes by declaring thus:—

yogābhyaśi manaś-śreṣṭhah antas-tyāgī bahir-jadah
antas-tyāgī bahis-tyāgī jīvan-muktassa ucyate

(yo yo yogābhyaśi yogam abhyasati sa so manaś-śreṣṭhah-
manasā śreṣṭhah evam vidhah ayam antas-tyāgī antas-tham
sarvam api māyā-sambhūtam tyajati iti antas-tyāgī Ata eva saḥ
bahiḥ jada-vat ācarati. evamca saḥ antas-tyāgī bahis-tyāgī ca.
sa eva jīvan-mukta ity ucyate.)

'Whoever practises *yoga* is one who has attained mental excellence. One of this type is a person of inner renunciation, called so on account of the fact that he has renounced all illusory objects. That is the reason why outwardly he conducts himself as absolutely inert. He is thus the two-fold renouncer, both within and without. He is spoken of as the unfettered soul though embodied.'

Patanjali-Sutra says 'Yoga is complete cessation of the mental functions' (३३)

Lord Dattātreya the teacher of this *Gītā* is himself *śiva*. He is himself the liberated in life. He has attained this state by means of the practice of spiritual discipline. He is of supreme mind. He has transcended all that is inside and all that is outside himself. He is thus an aspirant. He is compassionate to his devotees. He is all-witnessing. He is served by the accomplished ones. He is therefore

the best teacher of the spiritual discipline that makes one liberated both in this life and beyond.

Casting off false conceptions, internal (*āntara*) and external (*bāhyā*), by truthful and sincere efforts we can attain to the highest that we are capable of.

Iti vedānta-kesariṇā śrī Dattātreyenā viracitā jīvanmukta-gītā samāptā.

'Thus ends the song on *jīvanmukta* composed by Śrī Dattātreya, the Lion of *Vedānta*.'

Iti Śrī Jayacāmarājendra-viracitā jīvanmukta gītā-vyākhyā samāptā.

'Thus ends the commentary on *jīvan-mukta gītā* by Śrī Jayachamarajendra Wadiyar.'

2. DATTĀTREYA: THE INCARNATION

It may be appropriate here to consider the conception of the incarnation of Dattātreya. It is said in the *Upaniṣad* that Dattātreya was the gift of Lord *māheśvara* to the sage Atri as a result of his being pleased with his austere penance. For the reason that he was given to Atri by *māheśvara* he was called Dattātreya. Dattātreya, it further says, is the Lord *māheśvara* who was born as Atri's son.

In the purāṇic version the story is slightly different. There it is said that Atri went to perform a sacrifice, *yajña*, leaving his dear wife Anasūyā to be in charge of his hermitage, *āśrama*. Anasūyā who is a chaste and devoted wife begs Atri, her Lord, to give her permission to keep the sacred water (*tīrtha*) after washing his feet. With his consent she agrees to look after the guests and conduct the daily ritual. Her fame was so wide and well known that Nārada, the celestial musician and divine sage taunts the wives of the trinity of Gods, *brahmā*, *viṣṇu* and *rudra* that even they cannot hold a candle against Anasūyā's devotion to her husband. The three spouses of the trinity of Gods grow jealous and prevail on their husbands to go and besmirch the fair name of Anasūyā. Accordingly the three Gods, *brahmā*, *viṣṇu* and *māheśvara* go there as three brahmins and ask to be entertained. When the offering of food is placed before them they refuse to eat it. Anasūyā is worried lest her piety towards guests be in question. So she entreats them to say what they want. They reply by saying that unless she serves their food without any garment on herself, they will not eat their fill. Anasūyā having thought over it

for a minute agrees to do so and taking the holy water that had washed her husband's feet, sprinkles it on the three guests who are turned into babies. They are fondly suckled by her and given their food. In the meantime Nārada tells Atri that his wife has been unfaithful, and has three babies. The sage Atri returns home in a rage, but on learning the truth is much pleased with Anasūyā's devotion and fidelity.

After the lapse of a long time, the three wives of the trinity get upset because their husbands have not yet returned from their errands and ask Nārada for information. Nārada tells them what has happened. The wives ask Anasūyā for the return of their husbands and they are restored to them. All of them being satisfied with the penance of Atri and the devotion of his wife, grant them boons. Whereupon Atri and his wife ask that the three Gods be born as their sons. The wish is readily granted and so resulting in the birth of *soma* with *brahmā*'s blessings, *durvāsa* with *śiva*'s blessings and Dattātreya with *viṣṇu*'s blessings, but Dattātreya incorporates within himself all the attributes of the Trinity. So it came about that Dattātreya was the special incarnation of the three Gods in recognition of the penance of Atri and chastity of Anasūyā.* The date of the incarnation is said to be Wednesday, the fourteenth day of the full moon in the month of *mārgaśīrsa*.

Thus Śri Dattātreya occupies a very special position in Indian mythology. He is not merely a symbol but a great living and ever auspicious presence. He is known as a devoted son to his parents, as an exemplary ascetic, a great teacher of śākta and śāiva doctrines as evidenced in *Tripurā-Rahasya*, *Devi Bhāgavata*, the *Avadhūta-Gītā* and *Śiva-Rahasya*. He is the preceptor of *Paraśurāma* and *Sāṃkṛti*. He is one of those that were liberated though living. He is known as 'Dattātreya the highest and beyond all measure.'⁽¹²²⁾

In the *Tripurā-Rahasya* Dattātreya is depicted as the one who is outwardly fond of wine and women. It is said that it is a cloak to hide his greatness, because he was tired of being harassed by people of all sorts for the highest truth. Nobody knew better than the Lord that no one who was not an *adhibhātrī*, responsible person, should be initiated into the secret of the science of Brahman. So he repelled all those not worth teaching, from coming to him. It was only the true

* There is a temple in Travancore State built where the trinity of Gods revealed themselves to Atri and his wife—at the place called *Suciṇḍram*. In passing it may be noted that, within that temple there is a shrine dedicated to Śri Dattātreya.

aspirant, the disciple with real devotion that would see, through his spiritual power, and thus would be ready to receive his grace and blessing. Such a great devotee of Śrī Dattātreya was Paraśurāma. After testing his sincerity, Dattātreya initiated him into the secret of *Tripurā*. Paraśurāma owed his inspiration to worship at the feet of the Lord Dattātreya to the sage *sainvarta*.

Dattātreya was also the teacher and guide of the legendary hero Kārtaviryārjuna, the great *kṣatriya* king. It was Kārtaviryārjuna whom Paraśurāma defeated and destroyed in his attempt to rid the world of all *ksatriya* kings. Both these great men, great heroes and great ascetics, *sādhakas*, were the disciples of Lord Dattātreya. So much for the greatness of Dattātreya as a preceptor, *guru*.

There is a belief widely held that Dattātreya also took the form of Śripāda-vallabha and Śrī Narasiṁha-sarasvati, two great spiritual guides whose disciples exist even today. Their many sportive activities (*līlas*) and miraculous doings excite the admiration and enhance the devotion in many of the Lord's devotees, as well as help to enhance the Lord's radiance and glory further. In both these incarnations Dattātreya is always the philosopher completely detached from the worldly things, the embodiment of renunciation, true wisdom, universal kindness and enormous spiritual and miraculous powers. These great souls were ever bent on giving succour to suffering humanity, always ready and willing to help sincere men in their ordinary existence into a higher plane of spiritual and moral grandeur, to enable them to achieve the highest end or goal of life, the state of being liberated in life, *jīvanmuktatva*, through the enjoyment of the nectar of identity, *advaitānṛta*, as the result of the grace of God, *iśvarānugraha*, helping to develop the individual disposition, *saṁskāra*, into complete fruition by the development of the intuitive faculty, *pratibhā-śakti*. Thus were the great preceptors, Śrī Śripāda-vallabha and Śrī Narasiṁha-sarasvati, the incarnations of the Lord Dattātreya, the embodiments of all that is highest in Indian thought and culture. They were the Lord in human form, the preceptors who illumined the dark world of dreariness and unwholesomeness by their wisdom, piety and truth. They were no other than *Brahman* characterised as truth, wisdom and the ever present, that is, the eternal presence.

Dattātreya is a sacred name and a symbol of the sacred 'I'. He is the vital principle we call by various names, *śiva*, *viṣṇu*, *rudra*, *brahmā*, *vāyu*, *prthivi*, *indra* and so on. He is all of them; he is in every

particle of thought, action and belief. He is the preceptor who confers the nectar of unity, *advaitānirta* by his mere glance.

To him, Lord Dattātreya, all his devotees turn for protection and guidance. And his presence is felt by all who have that faith and love. May he watch over us, and bless us with the realisation of identity which is the grace of God. As Puspadanta says of the Lord, his grace is enough to give the pupil the boon of the nectar of identity. All paths lead to him alone.

'If the praise of thee by one who is ignorant of the extent of thy greatness be unbecoming, then the praises of even Brahmā and others are inadequate for thee. And if all remain unblameable by praising thee according to their intellectual powers, then even this attempt on my part to compose a hymn is free from any blemish '(123)

'O Dattātreya! O hari! O kṛṣṇa!
 O the Giver of the Highest Bliss!
 O the Form covering all the directions of space!
 O the child of Atri!
 (O the product of the men of wisdom!)
 O the demon!
 O the Ocean of Knowledge!'(124)

Aum śāntih śāntih śāntih

CONCLUSION

By way of concluding this part of the work, the significant ideas that were so far expounded may be recapitulated so as to present to our mind a coherent view of the reality, Dattātreya, with a view to understanding the truth of identity more readily.

Identity is the truth that underlies life as such. To understand it presupposes a disposition. This disposition is the gift of the Lord. Without it life is embodied in misery and is meaningless. With it it is joy itself and meaningful. It results in the realisation of identity. This is the state of release from bondage, the state of pristine freedom. The outlook of identity gives a purpose to life. It integrates it with the transcendent.

The process of realisation involves a systematic spiritual development which is accelerated at each stage by the spontaneous grace of God. The flowering and the fruition of this process of growth consist in the acquisition of Advaita bhāva or the Advaita attitude. This

frame of mind comes to permeate every phase of a person's activity and enables him to steer clear of illusions and delusions, passions and prejudices. It enables him to overcome adverse circumstances of all kinds. It secures for him a serenity of spirit, an equanimity of mind, and an egalitarian outlook (*samadr̥ṣṭi*) which is the outward expression of an inner tranquillity, realisation and poise.

In the language of *Śāṇḍilya-Upaniṣad*, identity, *Advaita*, is the implication of the Dattātreya concept. The concept of Dattātreya is so complete and comprehensive that it is not the object of study and knowledge. It is the very principle of study and knowledge. For this reason it is meditated upon as '*Siva I am*' and '*Dattātreya I am*'. It is thus the preceptor of all. It is spirit. It is illumination. It is self-revealed, self-understood and self-established. In this process it happens to be the preceptor of liberation in life and the philosophy of equipoise. As identical with *dakṣināmūrti* it is the source of an unbroken stream of teachers and teaching (*gurusampradāya pravāha*). It is the oneness of *upāsana* and *upāsya*—both the process of meditation and the object meditated upon.

The things that appear contrary to this identity have their source in nescience and illusion. They are instances of witchery created by Dattātreya, the master magician. Dattātreya creates circumstances that make practice of meditation a necessity. Meditation implies one who meditates. The meditator in his effort to become one with the meditated is chastened and purged of all taint of evil and imperfection. The process of meditation culminates in the direct realisation of that which is meditated. This is the consummation devoutly to be wished for, the realisation in the most intense way of a unity in the midst of diversity. The truth that is thus realised is the monistic truth expounded by the scriptures. This is in short the subject matter of the present work.

In the first chapter of this book we attempted to understand identity by means of several definitions offered by men of wisdom. Further, in the light of *Śāṇḍilya-Upaniṣad* we noted that the truth of identity is the origin and the aim of the whole creation. To indicate the rich content of this truth it was signified as Dattātreya by this *Upaniṣad*.

In the second chapter of this work we studied the concept of Dattātreya as presented by the same *Upaniṣad*. The several attributes like *sāntam*, the peaceful and *śivam*, the good ascribed to Dattātreya should not be taken as in any manner giving a description

of it. Description presupposes a familiarity with a thing and its features. This cannot be said of our knowledge of ultimate reality. It baffles description and definition. One can arrive at a theoretical understanding of it (*śabdabrahma*) by a process of disciplined thinking. But this is only preliminary to realisation. This holds good of the truths revealed in the *Veda*. The attributes mentioned are however so bound together that each of them is logically integrated with the others. They are interrelated and interlocking and find their solidarity and transcendence in the absolute. The principle that all determination is negation was adverted to in this part of the work.

At this stage of our study the question of interpretation becomes very important. This may be illustrated by taking for example Dattātreya as identity. As identity, Dattātreya was said to be truth, *sat*, knowledge, *cit* and bliss, *ānanda*, *Brahman*, *Ātman* and *māheśvara*. This signifies that whenever the concept of Dattātreya comes to our mind, we must see that in the same concept all that is signified by these *Upaniṣadic* words must be truly represented. These words are also used in common parlance. They are supposed to have a definite meaning according to ordinary usage. But the *Upaniṣadic* use of these words is profoundly different. A reference to the *Upaniṣadic* literature shows that each word is applied with great care to a definite position at which the *Upaniṣadic* seer has arrived after deep meditation under the personal guidance of an expert teacher. A reference to the *Taittirīya-Upaniṣad* illustrates this point further.

Bṛhgūrallī, the concluding part of this *Upaniṣad* opens 'Bṛgu the celebrated son of Varuna came to Varuna, his father and requested him 'O Revered Sir! Teach me *Brahman*'. He taught him the following: '(*Brahman* is) food, vital breath, eye, ear, mind and speech. He further taught him, 'from which these creatures are born, by which those that are born are supported, into which they enter and become united, enquire into it. That is *Brahman*'. He meditated upon it. Having meditated upon it, he understood that food is *Brahman*. From food these creatures are born. By food those that are born are supported. They enter into food and become united with it. Having understood this, he again came to Varuna, his father and said to him. 'O Revered Sir! teach me *Brahman*'. He taught him, 'Enquire into that from which all things have emanated, by which all things are sustained and into which all things return'.⁽¹²⁵⁾

We are herein told that under the guidance and direction of Varuna, the father and teacher, the pupil and son Bṛgu was led by

gradual stages of reflection to the comprehension of *Brahman*. The process of meditation which led to this is essentially enquiry and reflection culminating in the harmonisation of all the *vedic* texts and ideas in such a way that they receive invincible philosophical justification.

In order to understand an *Upaniṣadic* idea or a word, the relevant *Vedic* passages must be scrutinised and the meanings have to be fixed. Any other method of interpreting it does not do justice to it. The problems connected with this aspect of interpretation are the subject matter of the *Vedānta-Sūtras* of Bādarāyaṇa.

In the present work an attempt is made to interpret the attributes of Dattātreya in terms of the *Vedic* ideas. For the sake of clearness an attempt is made in the following pages to show how these various terms point to the same truth and how each idea is implied in all other ideas. This may now be briefly indicated.

As it is already suggested, Dattātreya is the Absolute and the one and emphatically non-dual. This is the implication of the *Upaniṣadic* definition of Dattātreya as truth, *sat*, knowledge, *cit*, bliss, *ānanda*, *Brahman*, *Ātman* and *māheśvara*. Duality is only a phase in this process of understanding. By deep austerity and meditation it disappears. The annulment of duality characterises the *Advaitic* experience. This is the experience of the holy (*sivam*). It is the 'numinous' experience as Professor Rudolf Otto puts it. The holy is the tranquil (*śāntam*). It is a peace that passeth understanding. The holy and the tranquil is the harmonious and harmony evokes the aesthetic experience of the beautiful (*sundaram*). '*Indranīlasamaprabha*', 'luminous like a sapphire', signifies the *soundarya* aspect. '*Dvaita*' or the duality of the experiencer and the experienced has '*advaita*' implicit in it. It is a necessary stepping-stone to *Advaitic* experience. The manifested and the manifold universe is the effervescence of the inherent bliss of the Absolute (*Ananda*). The *Upaniṣad* says that from bliss everything emanates and into bliss every thing returns. The effervescing of *ānanda* in the manifested universe is termed the creative play (*Līla*) of the Divine spirit. Dualism therefore presupposes identity. It is therefore not ultimate. The ultimate is identity. Dattātreya transcending duality of all kinds is the one source of all that is verily defined as omnipotent. The extension of its omnipotence is so great that its creative power knows no bounds. It is a system-maker as well as a great magician. In both cases its creation is a spontaneity. It is its sport. It is the overflow

of its bliss. It is in this sense intent on unravelling its power. It is thus the author, of both bondage and release. Its creatorship involves no duality. Everything emanates from it and finally enters into it. It is in this sense the shining principle of all.

Truth is like a many-sided gem, the particular facets revealed being parts of the gem. Likewise we can say that truth is like a hill which is visible to view. Only a part of it can be glimpsed. This does not mean that what is not known does not exist or that what is grasped is the whole hill. What is grasped by each perspective is part of the hill, and the other unseen parts are mentally fitted up by us by a process of what a psychologist has termed 'noetic synthesis'. Similarly it is the case with the highest truth. The transcendent is implied though only a part of it is being discovered by us. The ordinarily comprehensible portion of it consists of those attributes by which we term Dattātreya as auspicious, peaceful and so on. But the whole reality of Dattātreya transcends all that. It is self-illuminating, self-illuminated and self-illumination. This is what *Deva* as applied to Dattātreya implies. '*Deva*' is derived from '*div*' which etymologically means 'to shine'.

The real truth of Dattātreya cannot be revealed by word of mouth nor is there anything in the light of which it can be grasped. It is presupposed in all knowledge and is *svaprakāśa* or self-evident. It is the teacher itself. The only way by which it can be known is by a process of immediate knowledge or direct realisation (*śaksātkāra*). It is then that it reveals itself as the one and one only (*advaita*). It is *avadhūta* in the sense that it stands unveiled in its unwrapped spotless purity (*digambara*). It is the very perfection of all spiritual discipline.

It therefore needs no protection. It is its own protection. It is for this reason characterised as having the cardinal directions as its garment. This word signifies absolute absence of protection. At the same time it implies that it is the one protection of all. It is not only that which has all directions as its garment but it is the garment of all directions.

All this illustrates how Dattātreya is all that is holy and all that is denoted by energy. It is holy energy (*śiva-śakti*), the white heat energy that scorches all evil to ashes with which the body beautiful of Dattātreya is smeared. This is what is signified as *bhasmoddhūlitasarrāngam* (Ashes). 'Bhasma' is the language of auspicious power. (Ashes) Bhasma also signifies the truth of identity. *Bṛhajjābāla-Upanisad* says 'Śiva in the upsurge aspect is śakti itself. The up-

surging *śakti* is *śiva* himself. There is thus nothing in the world that is not permeated by *śiva-śakti*. Again and again this world is burnt to ashes by *agni*. They call the ashes *bhasma*, the power of *agni*. So is *bhasma* the power of *agni*. That is what they say.⁽¹²⁶⁾ *Bhasma* signifies the truth of *Advaita* wherein all that is diverse is forged into a unity, all that is evil is scorched to ashes and all that is existent is fused into a single seamless reality apart from which nothing else exists.

Dattātreya is thus all that is knowledge, reflection, meditation, all that is austerity, all that is spiritual and all that is discipline. This explains how it is most supreme. For this reason It is described as 'having the lock of hair reposing high on its head', '*Jaṭājūṭadhara*' as an appellation of Dattātreya must now receive our attention. The top-knot of braided hair (*jaṭājūṭa*) is indicative of penance and austerity of discipline. It is also indicative of the tangled world of existence braided together reaching an apex of a pyramidal reality. It is the inner meaning and special significance that entitle this literature to be regarded as a *pramāṇa* or authentic source of knowledge of ultimate reality. We have to understand its special significance and circumstance on the strength of which alone it is considered to be the only source of knowledge of the ultimate truth, Dattātreya. The truth of all these ideas can be appreciated only by those that have the eye of knowledge, the inner eye. Arjuna was vouchsafed with this '*divya cakṣus*', the divine eye, with which he was able to see the vision of the cosmic form of the lord. It gave him the vision of the cosmic form. For this reason Dattātreya is defined as having absolute purity, omnipresence, all-pervadingness, the source of all manifestations of might or power (*vibhūti*).

Dattātreya is thus the repository of all power. Power implies a personality charged with it. It is an embodiment and medium of expression. It is this embodied manifestation of power that is characterised by words like '*caturbāhu*' and '*udārāṅga*'. The expansiveness and all inclusiveness of this personality that is indicated by the description 'four-armed'. The words indicate strength and beauty. The efflorescence of this beauty is indicated by the figure of a fully-blossomed lotus. The whole idea is that truth and beauty go together. To separate them gives no meaning. Philosophy and aesthetics together give life a purpose and meaning. Divorced from each other they degenerate into sophistry or vulgarity. Therefore our ancients laid stress on the interlinking connection between

the meaning and purpose of philosophy and aesthetics. This explains how personality illustrates the absolute truth, clarifying how the whole (*sakala*) and the part are aspects (*vikala*) of the one Reality. This ontological unity is the essential nature of Dattātreya.

Dattātreya is both perfection and the discipline leading to perfection. It is the treasure-house of knowledge and discipline, the rich embodiment of *jñāna* and *yoga*. This is the expression of the unity of all. This is the identity of truth, beauty and goodness. This is equally the implication of the identity of the all-inclusive and all-exclusive aspects of Reality.

It is the truth that can be the source of knowledge from which everything else is derived. Dattātreya is the light that illumines all, that is present in all. It is therefore the preceptor of all. It is the one reality to which all sacredness belongs. It is the one aim of all discipline both as an ideal aspect of discipline, and as the ideal to be realised by means of the discipline. For this reason it is the beloved of all classes of aspirants. Without this ideal no discipline is possible. Discipline without this ideal is only a waste of energy and time.

To attain to this stage of thought is not exclusively a matter of personal endeavour. Even the impulse to achieve this is to be ascribed to the almighty Dattātreya. Nothing else can be postulated as an agency to effect this transformation. This would be tantamount to lapsing to dualism which militates against the Absoluteness (*Advaita*) of Dattātreya. Dualism would mean setting over some reality against identity, that is, Dattātreya. It is therefore to negate Dattātreya. But Dattātreya is the real. It is the principle of negation also. Hence man has no power against it. Having a power in addition to it and along with it is to modify and deny it. Hence the power in question is the work of Dattātreya. Its work is its grace. It is therefore defined as being compassionate to its devotees. This signifies devotion to it. The devotees and all the circumstances connected with them are equally its work and that is the nature of grace or compassion.

What is called the grace of the Lord at the opening passage of this work is indeed the grace of Dattātreya. It is not attained by any prayer. Before grace there is no knowledge of Dattātreya. Under this condition to whom are we to pray? Our prayer prior to the knowledge of it is aimless and therefore meaningless. After knowledge there is no place for prayer because knowledge itself takes the place of prayer. Knowledge in its true sense is meditation itself and meditation that is not knowledge is meaningless. So grace is not the work of the

devotee or student. It is the work of the Lord Dattātreya. The individual self is not in a position to know what it is, when it comes and what its work is. It is Dattātreya of its own accord that gives it. It knows best all about it. For this reason it is called the all-witnessing principle. The individual self at the point of receiving grace is endowed with a preparedness. This preparedness consists in being entirely free from pre-possessions, the true meaning of detachment. At this state, the individual self has nothing else to serve. It has in fact nothing else to serve throughout the course of discipline whatever realisations or perfection it may come to have. Its only object of service or devotion is Dattātreya. Dattātreya for this reason is served by men who are the accomplished ones.

The meditation on Dattātreya which is thus purely intellectual in character concludes with a re-affirmation that this meditation on the highest of all that is divine, a meditation absolutely without break is the expression of the untainted purity of the aspirant who as a result of this attains the *summum bonum* of existence, that is, Dattātreya. This is the essence of the *Upaniṣadic* teaching as such and thereby indicates that this can be understood only in the light of *Vedic* teaching.

The interpretation of the attributes of Dattātreya is by no means exhaustive. The whole attempt indicates only a possible method of interpretation. Further in the course of this text certain details connected with the meditation of Dattātreya are considered. Meditation is the outcome of the implication of the definition of Dattātreya. Each attribute of Dattātreya does no doubt define Dattātreya, the undefined. The passages from the *Tripurā-Rahasya* quoted in Chapter I of this work showed how the real wisdom of knowing the unknown required insight and intuition. Dattātreya is no other than *tripurā*. It is the unknown and the unknowable. Philosophically to attain this conclusion is the aim of this humble work. Wisdom is required to realise the unknown as unknown. Not to know Dattātreya is not to know it as unknown. To know it as unknown is knowledge. To do this, philosophy is required. To overcome this seeming contradiction is what is expected from the study of philosophy, *Brahma-Vidyā*. It is the process of understanding the *Upaniṣadic* statement 'To him to whom it is not known to him alone it is known.'⁽¹²⁷⁾ Further, Dattātreya is a great magician! It is more than a magician. A Magician requires something as the basis for his magic, but Dattātreya requires nothing. Its power is so great that it is every-

thing. It becomes everything. It is all inclusive. It is all exclusive. It is all. It is the God, absolute. It is at the same time, a person, a man. It is the teacher of its own truth. It is the gift that Atri and Anasūyā received. It is the gift because it is the all-auspicious. It is invoked as the doer of everything in the chain formula. Apart from it there is nothing in the world that does anything. It is the five-faced Lord of all. It is the repository of all-power and as such it is the subject matter of the whole *Veda*.

The essence of everything in the world is Dattātreya. Nothing is therefore greater or smaller. The entities that are consistent with the attributes of Dattātreya are the contents of the world. To reflect about them and repose on them takes us to the highest truth, Dattātreya. Reflect on the auspicious. You arrive at Dattātreya as the only auspicious verity. Who can teach this truth? Dattātreya itself. What it teaches has immediate effect on the person who understands it. It is therefore the teacher of *Jivanmukta-Gitā*. It is the discipline as well as the one who practises the discipline. It is the philosopher, one who has realised himself.

'Kind, harmless, the most enduring of all beings, of the essence of truth, of a sinless disposition, unaffected, doing good to all. This is the character of the philosopher, *avadhūta*.'

The spiritual, ethical and social importance of the concept of the philosopher, *avadhūta*, cannot be overestimated.

AUM

CHAPTER IV

DATTĀTREYA: THE PHILOSOPHER (*Avadhūta*):

I. THE PRESUPPOSITION OF DATTĀDVITA: THE PHILOSOPHY OF THE AVADHUTA-GITĀ

THE *Avadhūta-Gitā* presupposes a knowledge of the *Veda* and the *Upaniṣads*. It is in fact a faithful exposition of the *Vedic* and *Upaniṣadic* thought. It is therefore most advanced in the disposition of its philosophical enquiry, metaphysical views and spiritual meanings. The words in it may appear to be simple at first sight. The ideas may appear to be trite or didactic. But serious thought about the background of the *Vedic* and *Upaniṣadic* teachings leads us on to the knowledge that the words of this great work are not only symbols of profound ideas but of hallowed experiences which echo down the ages the very essence of *Vedic* and *Upaniṣadic* thought. The following few thoughts therefore are just an attempt in the direction of illustrating this truth.

The *Avadhūta-Gitā* in its composition resembles the *Bhagavad-Gitā*. In its character it is an exposition of *Brahma-Vidya* in the same manner as the *Bhagavad-Gitā*. As the author of the *Bhagavad-Gitā* is Lord *Kṛṣṇa*, the author of the *Avadhūta-Gitā* is Lord *Dattātreya*. Both these works are signified as *Gitā* or song. They are celestial songs communicating comfort and wisdom to suffering humanity. The subject matter of one is *Bhagavān* and of the other *avadhūta*. In the light of the foregoing considerations these two expressions are inter-changeable. One means the other. One is the explanation of the other. *Bhaga* (in *bhagavān*) means omnipotence, *aiśvarya*. *Avadhūta* explains how it is omnipotence. Both envisage all-power, *sarva-śakti*. Hence all-power or *sarva-śakti*, omnipotence is the source of both the works. Both are expositions of the *Vedic* truth called *Brahman*. An attempt is made to show how this work is in spirit identical with *Śruti* and *Śmyti* and how its chief contribution lies in its explication of *sarva-śakti* (omnipotence) and *pūrṇatva* (fullness) concepts in the

light of the concept of Dattātreya. Under the sketch of Dattātreya we have already studied how Dattātreya is *Brahman* itself as expounded by *Śruti*, *śrutyukta*. The concept of *Brahman* as expounded by *Śruti* implies the recognition of two ideas; (1) that *Śruti* alone is the source of knowledge of the ultimate principle of all; and (2) that the ultimate principle of all, *Brahman* can be only that which is expounded by *Śruti*, that is, *Veda*. Without recognising these two ideas no aspect of Indian thought can be understood correctly. This recognition is particularly indispensable in following Dattātreya. The fact that it is the very presupposition of his teaching is not only amply illustrated in the *Avadhūta-Gītā*, but it is the very theme of his instruction. This is illustrated by the *Tripurā-Rahasya*: '... *Veda*

is the highest of all the sources of knowledge. With regard to the things that are above sense perception, the source of their knowledge is *Veda*. Therefore *Veda* is the teaching of the Omniscient Being and for this reason it gives rise to the immediate apprehension of all, that is, of the Truth that is All. Only the God that is expounded therein existed before the creation of the world. Assisted by nothing else he created the whole world. From this it follows that He is the God of Gods, complete, defectless and independent.'⁽¹²⁹⁾ (The idea is this—He is the God of Gods; Therefore He is complete; therefore He is defectless. For the same reason He is the independent principle of all). To keep this firmly in mind helps towards appreciation of what follows:—

A study of the first five verses of the *Avadhūta-Gītā* presents to us the spirit of the teaching which is essential in understanding the philosophy that underlies this work. The substance of these verses may be stated and the concepts they employ may be studied in brief.

The monistic disposition springs up in those who are inwardly stirred, (*ripa*) solely by the grace of God and saves them from a great fear.⁽¹³⁰⁾ This is the opening passage of the work. It opens in the name of the Lord, *Īśvara*. *Īśvara* means all-power. *Śruti* defines *Īśvara* thus: 'He presides over all branches of knowledge and is the lord of all creatures, *Veda* and the gods. May He, *Śiva*, the All-Holy bless me. The ever-holy Aum!'⁽¹³¹⁾ Therefore, *Īśvara* is the Lord of all knowledge. It is the all-auspicious, *sadāśiva* of the form of *aum*. It is *bhagavān*, the all-power. *Aum*, *pranava* means the same. *Pranava* is therefore the origin of all life. It is therefore the highest principle. *Śruti* defines it as *Brahman* expounded by *Śruti*. The same is Dattātreya as the theme of the present work illustrates.

The Lord presents himself to us as Dattātreya. His grace is nothing but his desire. It is the one source of all reality. The *Māndūkya* says: 'The Lord's creation is but the expression of his wish.'⁽¹³²⁾ Reality is in its essence the state of freedom, freedom from bondage. It is the state of union with *Brahman*. This union is a matter of realisation. The particular disposition leading to this realisation is the disposition of identity. It is the gift of the Lord as the *Bhagavad-Gītā* says 'Through my grace you transcend bondage.'⁽¹³³⁾

The one to whom the grace occurs is defined as man, *pumān*, and the man of discrimination, *vipra*. The literal meaning of *pumān* is a person. In the present context the person is specified by the grace of the Lord and the disposition of identity. The *Upaniṣads* call a person specified similarly, the one who is undaunted and undefied, *dhīra*. He is undaunted. He bravely faces every situation however adverse it may appear to be. He is undefied. Nothing in the world, however exceptional is able to defy him. *Katha* says 'Having understood the all-including the all-pervading self, a person becomes undaunted and undefied, *dhīra* and transcends misery.'⁽¹³⁴⁾ So man, *pumān*, in the present context signifies the *Upaniṣadic* undaunted and undefied *dhīra*. *Vipra* signifies discrimination, *medhā*, the state of being a *medhāvin*, one who has all the attainments of intellect. '*Vipra*' in the *vedic* sense means the 'inwardly stirred'. He is the seer, who knows from within, the wise and the sagacious. His wisdom is prior to *advaita vāsanā*, the fragrance of non-duality. In the words of the *Mundaka-Upaniṣad* it consists 'in having the equanimity of the mind, self-control, endurance, peace, the realisation of the self-establishing nature of self, in having examined and concluded that the whole world is the work of action, *karmān*, in being one who is devoted to *Brahman*, having detachment from all things that are worldly and in going to a spiritual preceptor in order to receive knowledge.'⁽¹³⁵⁾ 'Tranquil, subdued, patient, inwardly turned, he sees the *Ātman* in himself, perceiving the world-process as the result of deeds and devoting himself to *Brahman*.' Indeed the person who has these qualities is the man of discrimination, and he is a person specified as undefied, implying that others are persons only in name, that is, they are not undefied and they do not transcend misery.

In the light of the context quoted above it is evident that the attainment of these qualities is the result of the Lord's grace. This is to say that the whole circumstance of the man of discrimination having the disposition of identity is the result of Dattātreya's grace.

With the disposition of identity the person transcends bondage which is nothing but misery and pain, life and death, birth and rebirth. The state of transcendence is liberation. It is the state of spiritual bliss. It is freedom.

What is identity, the disposition of which brings about liberation? Dattātreya answers 'That by which all this is filled up is the Self. By the same self it (all this) is created and in the same it exists. How indeed can I pay my salutation to that which is formless, non-dual, auspicious and inexhaustible?'⁽¹³⁶⁾ As the origin and goal of all, the Lord defined as self in the present passage is complete. It is therefore self-established. To give it a form is to limit it. But it is beyond limit. It is therefore formless. Nothing is outside it. It is all-identity. There is therefore nothing to modify or destroy it. It is imperishable. Being evidently free from all limitations, pain and evil of every kind, it is the auspicious. It is beyond worship, because there is no worshipper outside it. Union is an experience, complete and final.

What is the status of the world which appears differently from the self? Dattātreya says in answer

'The whole universe is nothing but the five elements. It is similar to the water superimposed on the rays of the sun. To whom indeed shall I pay my salutation? I am the only being that is defectless.'⁽¹³⁷⁾ The world is of the earth, fire, water, air and ether. It is only an appearance like the water in a mirage. It is not a reality. What forms the self of an individual being is therefore reality. Reality is the Lord, the Self or Dattātreya. It is defectless identity. There is therefore nothing other than itself as the object of its worship. From the fact that truth is defectless identity it follows that the world as being different from the self and as being defective is superimposed even as the water on the rays of the sun.

The significance of defining the Lord as self is profound. It removes everything relative from the truth. Difference, non-difference, existence and non-existence are all relative. Each implies the other. They never represent the truth completely. So even to present identity as non-duality and so on as has been done in the course of the present exposition is only a way of expression. It is never intended to minimise the absolute character of the truth defined as identity. An appreciation of this is observed by the author to result in wonder.

In all these contexts the author is illustrating the profound significance of Vedic ideas. The *Katha-Upaniṣad* observes 'He who expounds this truth is a wonder by himself.'⁽¹³⁸⁾ After this *Upaniṣad*

the *Bhagavad-Gītā* says 'A person who has realised the truth sees it as wonder.'⁽¹³⁰⁾ Knowledge of the truth becomes wonder and wonder is the absorbing character of bliss. This is a circumstance in which both the realiser and the realised become wonder. The whole idea signifies that the knowledge of the truth must be a case of bliss. It can be bliss in the sense of transcendent reality only if it results in wonder. This is how knowledge of truth results in liberation which the author defines as equipose, the quintessence of harmony.

II. THE DEFECTS OF EMPIRICAL PHILOSOPHY

In this context a word about the method adopted in developing the philosophy of *Avadhiita-Gītā* may be mentioned. In the modern way of thinking we are not expected to lay emphasis on verbal testimony, *śabda-pramāṇa*. But to do full justice to the subject on hand we have all along been faithfully following the Indian mode of thinking. A note on the whole course of the *Darśana* literature in its development does not fail to give us an idea of how verbal testimony as a source of correct knowledge gains more and more importance. We may distinguish four stages in the growth of this importance. In the first stage verbal testimony is recognised to be one of the sources. This is the *Nyāya* stage of thought. In the second stage particular aspects of verbal testimony are considered to be more decisive than the other sources of knowledge, perception and so on. This is the *Sāṅkhya* stage of thought. The third is the *Mīmāṁsa* stage. In this stage particular aspect of verbal testimony is recognised to sublate all other sources of knowledge including other aspects of verbal testimony. The exclusive importance given to verbal testimony finds its culmination at the final stage of *Vedānta* thought and in this stage only an aspect of verbal testimony becomes the only source of correct knowledge. A careful analysis of verbal testimony has led the *Vedānta* thinkers to accept the conception of a case of verbal testimony which is identified as impersonal that, having no person as its origin and defined for this reason as *Veda*.

In India from the very commencement of philosophical thought it is *Veda* that has given rise to the philosophical problems and it is the interpretation of *Veda* that has solved those problems. So from the Indian point of view philosophy without verbal testimony in the form of *Veda* is inconceivable. Even though *Veda* is not recognised in philosophies such as the *cārvāka* system, the mere rejection of the

Veda has occupied much space and the verbal exposition of this rejection is taken to be the highest source of knowledge. This is in a sense an indirect recognition of the importance of *Veda*. From this point of view it may be said that the whole of Indian thought is primarily devoted to the establishment of *Veda* and its importance against all that is empirical.

Further, even including *cārvāka*, all philosophical systems of India are called *darśanas*. *Darśana* means vision. In calling a philosophical system vision, the idea implied is that the immediate apprehension of the truth that has occurred to the originator of the system in question is the origin of the exposition of the system. This exposition can only take place through verbal testimony. This realisation led thinkers to the evaluation of verbal testimony and the veracity of its speaker. This gave rise to the concept of a reliable teacher (*āpta*), of the truth.

So there are two senses in which the expression, verbal testimony, is used in Indian thought—the expression as impersonal and the expression coming from a reliable person. Both are indispensable as we are to understand the unseen with the help of a preceptor. The addition or recognition of verbal testimony as an important source of knowledge has given to Indian thought a special disposition. If this is in any manner ignored, then justice to Indian thought is not done at all.

So the circumstance that applies to modern thought does not apply to Indian thought and the demands of Indian thought, if at all they can be satisfied, are satisfied only through the Indian method of interpreting our own ideas. So in the following exposition emphasis is laid on the traditional way of expounding Indian philosophy.

Further, the field of experience examined in Indian thought is very extensive. In modern thought we are familiar with the consideration of two states of an individual life, the waking and the dreaming. The state of deep sleep which is common to all living beings and the transcendent state called *turiyāvasthā* which is the special privilege of some spiritually gifted persons have not received the recognition they deserve in modern psychology. At times there is in modern thought the semblance of these enquiries. But it only shows how imperative the examination of these states is. Indian thought gives equal attention to all these states. A study of these states therefore demands exclusive attention at some stage or the other to all facts connected with these states. Answering this demand

is possible only if our philosophic enquiry follows the Indian tradition. Further, reference to all these ideas gives altogether a different trend to philosophy. For this reason it becomes very difficult to deal with modern thought along with traditional lines and in the case of philosophies not being *en rapport* it is not possible for one to be compared and contrasted with the other. The considerations that we have weighed at the opening pages of this work only show the all-pervading and indispensable character of the Indian mode of thinking.

With these preliminary remarks we may continue the study of the *Avadhūta-Gītā*. We have so far made ourselves familiar with the position expounded by the first four verses of this work.

At this stage it is necessary seriously to reflect on the foregoing ideas because the concepts made use of are beyond the scope of ordinary human understanding. The grace of God, for instance, is not a matter of common experience. Similarly, the concepts of identity, self and so on are not gained in experience like the entities presented by the different sense organs. If a person whose life is confined to sense-experience were to make pronouncements about these great concepts, he is making statements about things which he himself does not know. If he happens to be a philosopher, however sincere and serious he may be, however scholarly he is known to be, he is after all saying things about something he has not directly experienced. These concepts and the words that represent them may mean something to a person who knows these truths personally. But to the philosopher in question they mean practically nothing. If these concepts and words are correctly understood they may no doubt be taken to mean a reference to things beyond the empirical. But with all our assertions do they take us beyond? It is evident that no one is really able to say 'yes' in reply.

If we can appreciate the significance of these ideas, it becomes evident to our mind that all philosophies which have their support in what we call normal experience suffer from the same defect. Some of them may appear to be great and exceptional. This is because of their careful analysis of some conditions which go by the name 'spiritual'. In this respect they resemble physical sciences and they deserve the respect that must be given to the sciences. But their main purpose is not this. They intend to give clear ideas about the concepts transcendental in character. But because of their empirical disposition they are unable to do this. They are unable even to comprehend

what transcendence is. At any rate what the Indian method of thinking presents as transcendence is beyond their reach. Illustration of this truth is not rare in this work.

Further these empirical philosophies have no right even to make use of the concepts which they somehow call transcendent. In dealing with these concepts they must either assert their reality or negate them. But to do both they have no basis. There is as much responsibility involved in negating them as there is in asserting their reality. There must be sufficient justification to do either. When their method is empirical through and through and they cannot speak of the transcendent on legitimate grounds, how can they assert or deny it. How can they even conclude that they must remain silent? Any decision in answering these queries is after all a decision pertaining to the subject matter transcendent in character and the philosophies in question have no right to entertain it.

To speak of these defects of empirical philosophies is not to say that philosophy has no reference to life. Life in this connection is not intended to mean the empirical—*laukika*—character of life. To help this life no philosophy is needed. Empirically successful people are no philosophers and the so called philosophers are generally taken to be day-dreamers. There is the common saying 'philosophy bakes no bread.'

When it is said that philosophy must have a reference to life, the intended meaning of the word life is spiritual life. Philosophy must lead to the elevation of life. The empirical conditions of life must be transcended. What life cannot achieve with all the empirical equipment must be achieved without fail with the help of philosophy. This philosophy is therefore something totally different from all that is empirical. One sure test of the correctness of philosophy is this. Supposing that philosophy is absent, what does man lose? 'Nothing' is the only answer, because this philosophy teaches nothing new. But if the philosophy that deals with the truth of life and existence is really possible, then it is evidently indispensable, because without it life is blind and existence is in danger. Without it life is like a machine driven by a man who is entirely ignorant of it. So in the light of these considerations we have arrived at a definition of philosophy. A legitimate philosophy is that which has a reference to life and which deals with the truth of life and existence. Shorn of its relation to well-being and truth of life, philosophy becomes sophistry. The spirit of this discussion is not unknown to modern

thought. A reference to the history of European philosophy reveals the fact that from the time of Parmenides down to the present time empiricism of all kinds is condemned and inner vision to reveal Truth is sought for. The *nous* of the Greek philosophy and intuition of modern thought indicate how there is a consistent effort to transcend the empirical level throughout the history of thinking of the western world.

III. TRUTH IS TRANSCENDENT

The truth of life and existence is necessarily transcendent. The process of understanding it is what may be called the philosophy of this truth. It has been already indicated that the scope of empirical philosophy is limited. A philosophy which has its origin in wonder and curiosity ceases to grow with the satisfaction of wonder. A philosophy having its origin in religion ceases to exist with the satisfaction of the religious dogma. A philosophy which has its origin in science loses itself in science. In none of these cases does it enjoy freedom. Instead of governing the whole of life it is itself governed by the creation of artificial compartments in a full life. How can such a philosophy deal with the truth of life or truth of existence? A philosophy that deals with this eternal truth about the spring of eternal life, is highly transcendent in its disposition.

The truth of life is God. It is what governs the whole of life, in all its phases, the life, past, present and future, life with its conditions, presuppositions and aims; the life of all creatures and all worlds. What may be called God in the modern language is called *Īśvara* in Indian thought. It must be not only all comprehensive but also much more than all that put together. No human mind is able to grasp it. All that is said about it or that can be said about it is drawn from empirical conditions so that the total output is nothing beyond the empirical. If in one philosophy it is asserted there is already another philosophy to negate it. Even in India if the philosophy of *Nyāya* holds that God must be accepted as the author of the world, *Cārvāka* readily points out that the world is self-sufficient and it needs no author. All these are empirical considerations. There is thus no finality in empirical conclusions. Even to observe it is nothing more than being empirical. This is how empirical conclusions are contradictions in terms.

The idea of truth, the idea of God, call it an intellectual necessity or a figment of the imagination, is what makes life a riddle. With all the comforts that man enjoys, his failure to overcome this riddle is painful to him. By reason of this pain he becomes a sceptic, an agnostic, a theist or a mystic. But to be all this is not to get rid of the idea of truth. In the attempt of going away from it, it becomes more confirmed. No determination and no philosophy against it is successful. Against them the riddle becomes more pronounced and the activities against truth negate themselves. The riddle is so persisting that no man is bound by his own conclusions. This is the cause of duality in life. If in any man consistency is found, it is forced on him. With great difficulty it is practised. Nobody knows when he will turn his back on it. To say that philosophy has its origin in wonder, religion or in science is only a particular mode of reacting to this riddle. Man is unhappy without solving this riddle. He tries to find out some solution. If he is a man of influence others sheepishly follow him. This accounts for the popularity of philosophies. But no reaction is able to remove the riddle. To satisfy a particular demand of mind does not bring solace to life. Others may follow some one else's philosophy, because they are thoughtless. But it is very difficult to say that the philosopher himself follows his own philosophy, because his mind is ever growing. If others adore him he sees more and more the insufficiency of his own thinking. This is how the riddle of life is never solved by empirical thinking. Empirical thinking is therefore no solution of this perennial problem. It finally makes the philosopher doubt everything including himself. It leads on to show that with or without philosophy the world is the same and the truth of life is never touched.

IV. RELIGION AND PHILOSOPHY

At this juncture, consciously or unconsciously seeing the uselessness of philosophy, man has recourse to faith. What he loses in intellect, he thinks, he gains in faith. Truth cannot be reasoned out and it cannot be understood. But man can have faith in it. He may have faith in all that the knowledge of that truth promises. This attitude of man is called religion. But has man gained what he lost in philosophy? The man of faith simply says 'yes', but the philosopher says 'no'. This seems to be an eternal conflict. Philosophy and faith do not go together. The attempt to bring the two together

is neither philosophy nor faith. This is the defect of mediaeval philosophy in the west. It is also the defect of all those who uphold religion in the name of philosophy.

In this circumstance the language made use of by philosophy is borrowed by religion. For this reason both appear to be similar. They appear to be interchangeable. They are considered to be companions and complementary to each other. This companionship seems to be indispensable. But their distinction is ignored. One is mistaken for the other. An attempt to uphold either gives rise to conflict. Philosophy means effort; and religion no effort. Religion therefore becomes popular. It commands support. Consequently philosophy suffers. The result is that there is all religion and no philosophy. The history of civilisation of the whole of humanity is marked by these different stages of interaction and strife of religion and philosophy.

Religion in this sense is the worst possible enemy of philosophy. To introduce religion into philosophy is to negate philosophy. This is made evident by the history of every country. Politically wars are not fought so much for material possessions as for ideas and ideals. Protection of law and order, *dharma-saṁsthāpana*, is the keynote of every war. Viewed from this point of view history is nothing but the outcome of the interaction of religion with philosophy or in other words of the status that philosophy enjoys. It is obvious that every idea of possession is governed by an outlook and an ideal.

The difference between philosophy and religion as has been so far defined is this. While philosophy is possible religion is the failure of thought. Philosophy which deals with the truth of life and existence may not be readily conceived. But there is in thought everything that helps the formation of that philosophy. So philosophy does not presuppose the negation of thought. Making use of the available elements in thought philosophy proceeds on and as it proceeds it enriches the thought process.

But the case of religion is different. One has no right in believing in a thing which one is expected to understand. To believe in a thing is to arrest the progress of thought. Thus it negates thought. It is just the recognition of failure of thought. Understand a thing. There is scope for further understanding of the same. Believe in a thing. It breeds further beliefs. Further to understand a thing is to recognise the reality of the same. But belief has nothing to do with the reality of the thing believed. If understanding takes place there is no room

for belief. But belief is taken to be a necessity when the thing does not come to the purview of understanding. All cases of belief are therefore of the character of super-imposition. Even the belief in great and exceptional things such as God does not command truth. To believe in something does not mean the existence of that thing. To attribute great and exceptional qualities to it does not mean that it is made substantial. To believe in it, to adore it, to worship it, and to depend upon it, may seem to give some comfort and solace. But it does not ensure the reality of the object. As he goes on depending upon it, man is soon assailed by doubts which he cannot quieten by means of belief. In this circumstance all his religion is gone. Disappointment is the result and it becomes an addition to the already existing misery. Thus while religion binds, philosophy liberates. *Sruti* says: 'Of those aspirants only he who has understood the Truth in the manner in which it is expounded by *Sruti* becomes immortal. To attain to immortality there is no other method.'⁽¹⁴⁰⁾

Sometimes an *Upanisadic* word *śraddhā* is translated as faith. But the sense in which *śraddhā* is used in the *Upanisads* is different. In this sense it is distinguished from the faith we have so far considered. As distinguished from this faith, *śraddhā* means unalloyed devotion to knowledge or devotion to truth. It may express itself at the first stage, in rejecting all that is empirical, all that is meaningless and all that is unintelligible. At a higher stage it may express itself in making efforts to find out that philosophy which deals with the truth of life and existence. Having fully recognised this significance of *śraddhā*, devotion, it may even be translated as faith and faith in this condition may be termed religion. Further if such a philosophy is found to adopt effectively the truth it expounds and to practise it accordingly, it may then be termed religion. But it must not be forgotten that in both these cases faith, in other words, religion is intellectualised. It is now something to which the language of the *Upanisadic* *śraddhā* may be applied. It is in this circumstance no longer hostile to philosophy but is an aspect of understanding itself. As religion in this sense is rare, its imitation is very easy. Instead of religion becoming the output of profound thought, it becomes the result of intellectual indolence. The tendency to imitate must be checked only by systematic education. It may however be noted that religion in this healthy sense has a significant place in the growth of philosophy. It is then the practical aspect of philosophy. Without it philosophy is barren, but with it, it is fruitful.

V. IN WHAT ENVIRONMENT IS THE PHILOSOPHY
OF THE TRANSCENDENT POSSIBLE?

Is the philosophy of the truth of life and existence possible? This is the main question we must seek to answer. In answering this question we may start with the definition of philosophy. Philosophy is the science of being as being. It is the knowledge of the causes and laws of all phenomena. Its equivalent in Indian thought is *tattva-śāstra*. It is the science of 'the truth' of life and existence in the circumstance in which life as life, and being as being, are fixed. To understand this truth is also to understand the cause and law of life and existence. To know the truth of life and existence is to see life and existence in their entirety with all their presuppositions. The empirical life is only an appearance. It is not the life of reality. That it is only an appearance is evidenced by the fact that in every individual, philosopher or no philosopher, there is a serious attempt to transcend what is immediately given. It is therefore something to be rejected and something to be dispensed with. Even in the happiest moments man is never at rest. He never wants to confine himself to what is given. At every stage he is anxious to see further and to see what lies outside the present. To give a simile, one enjoys delicious food. But soon it is swallowed. To enjoy it again, further quantities of food are required. Empirical conditions therefore give no rest to man. It is for this reason that empirical life is characterised as bondage, *saṁsāra*, and misery, *duḥkha*, by Indian thinkers. The critics of Indian thought call the Indian attitude pessimistic. But pessimism implies the temper that emphasises misery and ignores happiness. It does not apply to Indian thought. This thought only shows that the so called happiness is in reality nothing but misery as it is the outcome as well as the seed of misery. It shows how reality is something superimposed as nescience, *māya*, and its origin is illusion, *bhrānti*.

The real is therefore transcendent. It is the truth of life and existence. Can we understand it as it is? Can we see it in its entirety? Is the philosophy of this truth possible? We are out to discover answers to these questions. All these are the questions pertaining to the problem of knowledge. So they take us to the question of the source of that knowledge. If there is a real source, then this knowledge is possible and not otherwise.

At the empirical level the field of human knowledge is confined to the knowledge caused by the five sense organs and *manas* which

is commonly translated as mind. On the basis of this knowledge inference is constructed and communication by means of knowledge is effected. The normal and abnormal activities of these sources of knowledge are distinguished and right and wrong cases of knowledge are determined. None of these sources is able to present the truth that lies beyond the normal. Some of the Indian thinkers hold that it is possible to manage the knowledge of the truth by means of the sources that are already stated. The *Buddha* speaks of the immediate apprehension of reality. The *Jina* upholds immediate apprehension revealing reality, *pāramārthika-pratyakṣa*. The *Nyāya-vaiśeṣika* installs immediate apprehension resulting from an extraordinary condition of the subject such as the practice of *yoga*, *yangika-pratyakṣa*. *Sāṅkhya* and *Yoga* maintain that the apprehension of the truth is effected by the practice of *yoga* consisting of eight limbs, *angas*. *Pūrvamīmāṃsā* asserts that what may be called the inference proceeding on the strength of analogy, *sāmānyato-drstānumāna*, is able to give us a general knowledge of the things that are transcendent in character. Whatever truth may lie in these positions, they have only a certain value, but not the higher and public value. One is welcome to think that he actually sees God. But it is very cruel on one's part to expect that others should respect him for it even though they have no hope of seeing God; and it is more cruel on one's part to appear as the saviour of mankind and by creating an illusion of gifts to make men forget all about the Ultimate Truth and its omnipotence. To speak of the extraordinary conditions of the individual seer of God does not carry us far, because so long as others are not able to have the same condition, one's seeing God is of no avail to them. These positions are therefore highly subjective. Even inference by analogy, *sāmānyato-drstānumāna*, is after all an attempt to reduce the transcendent to the level of the empirical as it considers the former on the analogy of the latter. It has therefore all the defects which beset subjectivism. Similarly to speak of a mystic experience is nothing more than stating a mystery which nobody understands. What we need is an objective source which is universal in application even as the eye, the source of the knowledge of colour, is. The eye is not of one capacity in one and of another capacity in another. It is equal in all. It is indispensable if the knowledge of a colour is desired. Even though one desires it, it does not produce the knowledge of odour. Can we point to a similar source of the knowledge of truth?

In arriving at an answer to this we shall re-examine the field of the source of knowledge. It is a wrong procedure to assume something as the source of a particular case of knowledge because we want to have this knowledge. To assume that someone, having himself obtained the knowledge of the divine, is able to teach us that knowledge also belongs to this procedure. The correct procedure is to recognise knowledge because there is the source of knowledge which cannot in any manner be dispensed with. We recognise the knowledge of colour because the eye cognises it. Similarly is there any source of the knowledge of the divine which makes the recognition of this knowledge inevitable?

Of the three sources of knowledge, perception, inference and verbal testimony, normally man follows the dictates of the first two. But with regard to verbal testimony he exercises a certain amount of high-handedness and unwillingness too. He has not accepted verbal testimony, to make use of the Sanskrit word, *śabda*, as a source of knowledge, out of his free will. He recognises *śabda*, because he is helpless against it. He may determine not to know a thing. But when a *śabda* relevant to the thing occurs to him in spite of himself, he has the knowledge of the thing. Such is the power of a source of knowledge, that is, *pramāṇa* on the mind of man. After all man does not direct the mind, but the mind directs him. What is called control of mind, *mano-nigraha*, or control of mental states, *citta-vṛtti-nirodha* and so on is not the negation of mind. But mind is always there directing man so that ultimately what may be called man's life is his mind itself. It is said 'Mind alone is what leads to bondage or release of men.'⁽¹⁴¹⁾ As leading to bondage mind itself may be taken to be bondage. This character of mind is overcome by the study of the sources of knowledge, *pramāṇas*. So the study of *pramāṇa* is nothing but the study of the direction of the mind. With this study, the unreal and unnatural directions superimposed on the mind owing to man's illegitimate contacts become removed and finally there shines the mind in its pristine purity and fullness. With regard to the divine agency which is highly transcendent, to think that someone is able to teach us, someone is capable of seeing it is too much to assume. It is laying on the mind a very great burden which it cannot bear. It is to negate one's own mind, the divine gift, and to posit in its place an imaginary mind. It is practising unreality, *anyta*, which is consistently denounced by genuine Indian thought from the very beginning. The greatness of Dattātreya, the *avadhūta*, consists

essentially in boldly facing this false situation and asserting the greatness of the mind and its pristine spontaneity against it. He repeatedly observes in proper contexts the havoc done by imaginary means supposed to give us knowledge. He says 'If the mind and speech are not capable of expounding anything, where is there the possibility of having instruction, with reference to it, from a preceptor?'⁽¹⁴²⁾

A student of this literature is required to see that this is a very sweeping remark, as sweeping as it could be but one must have the capacity to comprehend it.

So what are commonly known as instruction and so on are only different methods of taking away from one the operation of verbal testimony on the mind. By such methods one is not helped. One rather becomes blind to the truth. Allow the eye to have its function. What happens? The knowledge of colour happens. Similarly allow verbal testimony to have its function. What happens? It gives the knowledge of the thing for which it stands without any interruption.

VI. INDISPENSABILITY OF VERBAL TESTIMONY, ŚABDA IN THE PHILOSOPHY OF THE TRANSCENDENT

How shall we allow verbal testimony to speak for itself without making it subjective is a question that demands serious consideration. This method has negative and positive aspects. We have at the outset to distinguish between two cases of verbal testimony. One is the case of the verbal testimony which has an absolute or complete meaning and which in order to give that meaning is completely furnished in itself. It must have therefore nothing derived in it. We may call this case of verbal testimony absolute. The word *Samskrta* primarily applies to this case of verbal testimony. The modification in the meaning and the corresponding changes in the formation of the testimony give rise to the language which may be called derived. In this circumstance what we defined as *Samskrta* becomes the basic language, because the latter case of language has its origin in the modification in the meaning of this language. The derived languages are many. They are the work of human agency at some stage or the other. Different modifications governed by the subjective and objective conditions give rise to different languages. What we commonly call *Samskrta* as one among many languages is not above modification in the meaning as well as in the psychological conditions behind its formation. Hence it also comes under derived languages.

Any word that occurs in *Veda* serves as an illustration of this point. Take for example the word *Īśvara*. It is a Vedic word occurring in such passages as *Īśvaraḥ sarva-bhūtānām*. The same word is used very commonly and it is taken to mean a master having something under him and something opposed to him. Even that which is under him is not under his complete control. So he is a master in a very limited sense. The limitation superimposed on the meaning of the word is the work of human agency. But the Vedic word *īśvara* means master in its complete sense. To this master there is evidently nothing opposed, and that which is under him is completely dependent on him having the very existence derived from him. Further, unlike the human master he is master at all times and in all circumstances. So the meaning of the Vedic *Īśvara* is complete; and the meaning of this word in the common usage is as incomplete as it could be. Hence the circumstance and the psychological background of the Vedic usage are totally different from those of the common use. The Vedic word being *apauruṣeya*, impersonal, is basic and the word of the common usage being *pauruṣeya*, coming from an agent, is derived. Convention is the origin of the derived languages, and convention is governed by human convenience. A thorough study of the languages spoken by human beings belonging to all places and to all periods of time is bound to reveal that after all, however well defined, they are derived; and a systematic study of this subject is bound to take us on to a language which we call *Saṃskṛta*, in the sense that it is the basic language. Man may exist in any part of the world. But from the point of view of language he is still though unconsciously in communion with man at large. Language is not individual. It is social in its implication. As an experiment we may leave a child to itself, cutting it off from the rest of society. Either it becomes dumb or it develops certain sounds to signify things which it experiences, if there is an occasion for it to do this. But the very occasion brings to it a social connection which never remains passive without introducing its own language to the individual that is so far cut off from the rest of the world. If in this circumstance there occurs an inter-relation between the society and the child, society does not learn from the child, but the child corrects itself according to the needs of society. All this indicates that language is communal and universal in character. It is essentially human, covering the whole world without exception. If men are not brought together in any other respect, in language they are brought together. This brings to light the identity

of the purpose of human life to commune and talk to one another through language. This is why philosophy is the property of all without exception. Unlike other sciences, it pertains to the very self of man *per se*. It is for this reason called, in Sanskrit, *adhyātma*.

To arrive at the language which is really basic is by no means easy. It presupposes a clear understanding of the nature and function of verbal testimony, the distinction between inarticulate and articulate sounds, the question of the relation between the word and its meaning, the question of organisation of sounds into words and sentences and so on. A brief study of these various ideas may be made. Whether it is articulate or inarticulate to convey its meaning, it forms *per se* the very disposition of the essence or character of sound. Nobody is an author of this disposition. You may take it to mean something which it does not naturally mean and something in which you are interested. You may even force the hearer to mean by the sound only that thing which you want to emphasise by means of dictionary or grammar. Even then the primary function of sound is first to give the idea of that thing which it naturally means. You may employ the sound produced by smiling to mean mourning. But to the hearer the natural meaning of the sound of smiling comes first to the mind. What applies to simple sounds also applies to words and sentences as well. You may employ the word 'good' to mean 'evil'. But to the hearer the natural meaning of the word 'good' comes first to mind. The relation between sound and its meaning is thus spontaneous. A technical meaning may be attributed to it. But even then the same sound is not deprived of its spontaneous meaning. If the word 'God' is taken by a devotee to mean only the instrument to realise his selfish ends, it does not mean that for a philosopher the word ceases to mean the protective principle of all. If the meaning of a word is spontaneous, then the formation of words and sentences out of simple, articulate sounds must also be spontaneous. If anybody is the author of this formation, then the words can never have spontaneous meaning, as the author of the formation becomes the author of the meaning also.

There is an idea prevalent among philosophers that the world of meaning means much more than the world of sounds. An analogy from common experience gives colour to this idea. Often all of us have the experience that the complex idea of our mind cannot be expressed by words. On the strength of this analogy it is considered that even though we attain to a language which is truly basic, we cannot hold

that it has a spontaneous relation to its meaning, because this meaning is reality itself as it exists. To solve this difficulty it is assumed that language fails to comprehend reality. Reality is a matter of immediate experience and it is only suggested or pointed to by language, but it is never denoted or connoted by it. There is even the theory that bare language is not enough to touch reality, but the total effect of a word gives us the idea of reality. Against all these ideas, one essential point may be noted. Supposing all this is true and language by itself is unable to grasp reality and the knowledge is actually obtained, is the fact that knowledge is actually obtained clear to knowledge itself or not? If it is not, then it is no knowledge. If it is, then it must necessarily be capable of being expressed. In this case if the expression does not take place, then it is the defect of the environment, but it is never the defect of language itself. In case it is expressed in whichever manner, then the expression itself serves as language. It is in fact this aspect of language that can be truly called basic.

VII. THE IMPERSONAL, APAURUŞEYA CHARACTER OF SOUND OR VERBAL TESTIMONY, ŚABDA AND ITS IMPLICATIONS

Having attained to this language it is easy to see that it is not conditioned either in its formation or in its capacity to mean something by any external agency. It is self-moulded and self-formed. In this sense it is called impersonal, *apauruṣeya*. As it is impersonal, its validity is not conditioned by anything external. In the case of ordinary language, its validity depends on the person who happens to be its author. If the author is supposed to have understood what he wants to communicate and reports it correctly, or in other words, if the author is an *āptā* as he is called in Sanskrit, then his expression is supposed to be valid. In Indian philosophy the author of each system is taken to be a person of this type, *āptā*, and on the strength of this assumption the teaching of each is relied on. Whatever value may be attached to this mode of thinking we must not fail to see that what we rely on in such cases is one man's thought. Its merit may be anything, but so far as we who are in need of some sure knowledge are concerned, it has only a private value and there is nothing public or universal in it. If the author is really able we may miss his ability. If what he says is correct we may fail to understand the correct meaning of his statement. Even though what he says is wrong there

may be the danger of attributing a correct meaning to it. Even though he is not serious, sincere and meaningful, because of the love for the man and the subject we may attribute to him all seriousness, sincerity and meaning. But the case of the impersonal, *apauruṣeya* is different. Its validity is self-established.

We have so far arrived at this conclusion. Truth is transcendent. Empirical sources of knowledge, *pramāṇas*, are not enough to reveal it. If there is a source, *pramāṇa*, to reveal it, then that source, *pramāṇa* ought to be impersonal, *apauruṣeya*. Which is this impersonal source of knowledge? It is in the first place not that of which the author is given. Even supposing the truth is revealed to any person, his exposition is not revealed to him. While the truth is revealed, the exposition is his. Any sacred literature of the world may be taken as an example. It is the work of an author. The author is the person to whom truth is said to have been revealed. In this search we come across one case of literature which is handed down to us as being authorless, *aprasiddha-karthyka*. It is what is called *Veda* consisting of four divisions, *mantra*, *brāhmaṇa*, *āraṇyaka* and *upaniṣad*. From the beginning it is considered to be impersonal, *apauruṣeya*, and there is no circumstance that tells us that it is composed by any author. From the beginning, in spite of the changes the world is undergoing, its purity is preserved and it has been handed down to us from mouth to mouth. By the best of thinkers such as Śankara, Rāmānuja and Madhvā, it is respected as impersonal, *apauruṣeya*, its thought is expounded against all that is personal, *pauruṣeya* (coming from authors) and is established.

After introducing *Veda* as impersonal, *apauruṣeya*, the thinkers did not rest there. They applied all tests of validity to it until they were completely satisfied. Originality in thinking, novelty of the subject matter, non-sublatedness of the position taught, endless continuity of spiritual growth and the disposition of the knowledge to effect eternal peace and immortality in the possessor of this knowledge are some of the main tests of validity in this context.

Originality in thinking is the characteristic of the impersonal verbal testimony, *apauruṣeya*. If *Veda* were a revelation it could not be original. In every case of revelation the truth is revealed and it is given out by the person to whom it is revealed. In this circumstance his act of grasping the truth has originality. But his giving it out has already lost novelty because it is after all imitating what is once grasped. It is here that the defect caused by authorship becomes

evident. All cases of revelation suffer from this defect. *Veda* being impersonal, *apauruṣeya*, is original in the sense that it presupposes no mind behind it. It is therefore no revelation.

What is presented by the impersonal *Veda* is novel in every aspect. It is such that it is presented by nothing else. There is therefore nothing by which to measure the impersonal *Veda*. As its subject matter is given by nothing else, by nothing else can it be substituted. To lose it is to lose everything worth possessing. It is for this reason that the subject matter of the impersonal *Veda* is characterised as understood only by means of *Veda*, *vedaika-samadhiigamyā*.

Non-sublatedness of the position expounded is another characteristic of the impersonal *Veda*. With reference to every position arrived at, it is necessary to see that it is not sublated by any other case of knowledge. This is an implication of the idea that the subject matter of the impersonal *Veda* is not apprehended by the other sources of knowledge. If they are incapable of apprehending it, then they are incapable of denying it. It is here that an exhaustive study of the relative merits of philosophies of all grades becomes a necessity so as to show how the non-vedic philosophies of all grades are incapable of teaching the Truth absolute. This accounts for the highly philosophic character of the study of the *Vedas*.

Effecting endless continuity of spiritual growth *adhyātma-vidyādhigama* is another characteristic of the impersonal *Veda*, *apauruṣeya*. Empirical knowledge does not indicate the growth of the self. It is in fact a burden which the innermost desire wants to shake off. It is entertained to gain an advantage. If there is the realisation of the advantage or if it is known that it cannot be realised owing to some condition, there is immediately an attempt to forget all about this knowledge. The knowledge obtained by the study of arts and sciences belongs to this class. With reference to it to say 'love for knowledge' or 'knowledge for the sake of knowledge', is more a fashion than the statement of a truth. But the knowledge obtained by the *Vedic* study marks the growth of the self. With the increase of study and knowledge, man achieves a finer outlook and deeper wisdom. Judging from this point of view there is very little to support non-*Vedic* philosophy, i.e., the philosophy that has its origin in empirical conditions of life. More often this philosophy comes as a justification for what has been already constructed in the mind of the philosopher. By whims and fancies man gets a certain idea and subsequently he finds some philosophical justification for what he

has subjectively constructed. For this reason he himself has no faith in the philosophy attributed to him. If occasion demands it he changes his view and develops something else. Men may mistake it for originality and honesty. But it never helps the growth of the philosopher's outlook. Thus in the case of empirical philosophy, because philosophy here has nothing to do with real life, there is no hope of spiritual growth. But this is not the case with *Vedic* philosophy. To follow it is to assimilate it. It is to lead the life of it. It is to mould the life that follows in its direction. It is not to find, in philosophy, the justification for an activity of life. But rather it is to find the justification of philosophy in one's own activities of life. This is how *Vedic* philosophy ensures endless continuity of spiritual growth.

To give the philosopher eternal peace and immortality is another characteristic of *Vedic* philosophy. In every case of human misery the cause is wrong knowledge. Correct knowledge is always the mark of peace. Peace is in the *Vedic* language, *ānanda*. It is spiritual integrity. It is the realisation of the completeness and self-sufficiency of the self. With this realisation man does not depend upon anything external to him. This is a state of transcendence, *turiyā*. No other state is marked by this realisation and the resultant peace. The other states, *avasthās* of man are empirical. They are waking, dream and dreamless sleep. In each of these states man is made to depend on things external to him. In the waking state he is drawn by his own senses to the external world. There appears to be gratification of the senses, *indriyas*. This seems to be caused by external objects. To gratify the senses is to exhaust himself. To own the gratification caused is to acknowledge his dependence on things external to him. To depend on them is to be disappointed soon. Nothing is stable in the external world. What is seen is not there the next moment. The sense that seems to cause gratification wears out the next moment. Within himself man wants a change. He flies from pleasure to pleasure and becomes restless. Soon he is exhausted. At this point the waking state is over. Sleep overcomes him. But dreams stand in the way. He realises that waking is a misery, and dream is a misery. He has recourse to sleep. Soon sleep becomes a case of misery. He becomes exhausted by the repetition of these states. He becomes old and death puts an end to him and no one knows what happens to him. All this is the play of empirical existence. Every item of this knowledge lands man in a fresh misery. The theories about after-life

of man, that is, life after death may be constructed in terms of heaven and hell, *svarga* and *naraka*. Even this thought becomes a source of misery. In every case he is drawn away from the truth of himself. This is how empirical knowledge, empirical construction and empirical philosophy do not help us towards peace. They are the places of mortality. Misery and mortality are the marks of wrong knowledge. Empirical life is therefore the life of wrong knowledge. All that is personal, *pauruṣeya*, is constructed by man. It is the source of wrong knowledge. The source of right knowledge is therefore impersonal, *apauruṣeya*. It deals with the inner truth of man. While by means of the empirical sources of knowledge, man is drawn outwardly, by means of the impersonal Veda, he understands the truth underlying his individuality. He appreciates the pervasion of this truth seeing that it is the underlying principle of all individuality. He has thus realised the oneness of all beings. This oneness is specified by the *Īśa Upaniṣad*: 'All this which is called the world is permeated by the Lord. Be satisfied with what he gives you, that is, find your peace in renunciation. Do not desire for the appropriation of what belongs to others.'⁽¹⁴³⁾ This is the realisation of the all-doership of the Lord without misappropriating it in any sense. With this realisation he has all, because he lives in the very truth which is all. This is the attainment of spiritual integrity. This is the state which admits of no change, no old age and no death. It is a state of bliss, *ānanda* and immortality, *amṛatva*.

VIII. VEDA AND THE PROBLEM OF ITS INTERPRETATION

We have so far outlined the broad features of *Veda*. To appreciate its distinction from non-*Veda* is a matter of deep study of a serious nature. Ordinarily *Veda* is taken as one among the many literary works of the world. Some distinguish between the earlier and the later stages of *Vedic* thought, the latter falsifying the former. Some partially or totally deny the truth of *Veda*. This has given rise to the orthodox *āstika* and heterodox *nāstika* schools of thought in Indian philosophy. The orthodox thinking is marked by the recognition of *Veda* and the heterodox by the rejection of it. Whatever the disposition of the several conclusions may be, one thing becomes certain that thinkers of all centuries have been profoundly attracted by *Veda* and they have reacted to this attraction according to their predispositions.

It may however be noted that the circumstance in which *Veda* becomes a necessity for the man who is really after truth brings all branches of *Veda* together so that none of them is less or more important. Either it stands as a whole or not at all. Even to see and appreciate this is a matter of study, reflection and assimilation, *śravana*, *manana* and *nididhyāsana* under the guidance of an expert preceptor, *guru*. The desire to do this must have an inner urge which the *Katha Upanisad* calls *vicikitsā*. As has been indicated in the opening pages of this work, to see the truth of all this requires intuition, *pratibhā*. Without it no amount of education can help. In whatever way intuition, *pratibhā* works itself, merely to posit it is to become aware of the danger involved in upholding any empirical ideas; and there it becomes necessary to support at least indirectly the need for recognising *Veda*. To recognise *Veda* as *Veda* is to see that it is the indispensable expression of universal philosophy.

In the process of the attainment of *Veda* itself, the method of its interpretation is suggested. The student who is after the truth of life and existence arrives at the conception of *Veda* with great responsibility of thinking. Unlike those who regard *Veda* as merely a part of Indian literature he cannot consider *Veda* in a light manner. If the whole *Veda* is one in bringing out the knowledge of truth, then the teaching of the whole *Veda* must be present in every item of its teaching. A recognition of this demands an interpretation of *Veda* equal to it. This is by no means easy. The words that constitute *Veda* are generally used by various authors according to their own convenience and in the sense that is relevant to their convenience. These usages have come down to common parlance. So even before we know that there is such a thing as *Veda* we are already familiar with the words, at least most of them, made use of by *Veda*. This circumstance makes a correct approach to *Veda* very difficult. Even granting that the spirit of approach is correct, the common meaning given to the words unconsciously interferes with the interpretation of *Veda*.

In this circumstance when the common meaning is carried on to *Veda*, *Veda* itself becomes lost. So far as the knowledge of truth is considered we remain where we are in spite of our study of *Veda*; because by the *Vedic* word we do not understand anything new but only what we already know. Further with the common meaning attached to *Veda*, *Veda* becomes a collection of contradictory statements and to a discerning eye each statement becomes a contradiction in terms. One statement, 'From *Ātman* came ether'⁽¹⁴⁴⁾ is in conflict

with another statement 'From which all these elements come . . . that is *Brahman*'⁽¹⁴⁶⁾ Whether *Ātman* is *Brahman* or it is different from *Brahman* we do not know. The same affirmations cannot be made of the two. Further 'I am the *Ātman* and *Brahman*'⁽¹⁴⁶⁾ is another statement. When I know nothing about creation how can I accept that I am *Ātman*, the creator and *Brahman*, the source of all? Moreover, *Brahman* is given as all this by the statement 'All this is indeed *Brahman*'⁽¹⁴⁷⁾ Still less can I therefore identify myself with *Brahman*. Therefore arises the need for the determination of the meaning of *Veda* and this determination is called *Vedānta*.

IX. THE RISE OF VEDĀNTA

At this juncture, an entirely novel method of *Vedic* interpretation becomes a necessity and without it nothing is got out of *Veda*. Any attempt at removing the contradiction results in a greater contradiction. Some portions of *Veda* appear as dealing with action, *karma*. The other portion appears to deal with knowledge, *jñāna*. We have to reject one or the other if we are to accept either. The reason for this difficulty is that we do not know the whole *Veda* and its entire meaning. All our attempt at interpretation is very much limited in scope. Therefore our attempt, however serious and scholarly it may appear to be, does not apply to all the circumstances of *Veda*. Further, someone's satisfaction with regard to a meaning may not satisfy the meaning attached to it by the *Vedic* demand.

In answer to all these difficulties a student may, by chance (*iśvarānugraha*) come across a *Vedic* tradition (*sampradāya*) which alone can be of advantage to him. The student who is born and moulded in Indian life is naturally introduced to this tradition. The tradition is this—*Veda* is impersonal, *apauruseya*. It therefore emanates from the creative principle itself. This is stated by *Veda* as 'he who made *Brahmā*, the creator of all at the beginning of creation gives him all the *Vedas*'.⁽¹⁴⁸⁾ This is how *Veda* is handed down from mouth to mouth. Owing to a degeneration in the outlook of its later followers *Veda* ceased to function well. Moreover its profundity and vastness made it difficult to comprehend. The same creative principle appeared as the giver of the *Veda*, having divided it into suitable divisions so that it might be more readily understood. For this reason the giver of *Veda* becomes known as *Vedavyāsa*. Further, to help the interpretation of *Veda* the same *Vedavyāsa*

showed the way by following which the one meaning of *Veda* can be found out. This is the work which is celebrated all over the world and called *Brahma-Sūtras*. Because it decides the meaning of *Veda*, it is called *Vedānta*.

Vedānta, that is, *Brahma-Sūtras*, consists of four chapters, *adhyāyas*. They are called in order, *samanvayādhyāya*, *avirodhādhyāya*, *sādhanādhyāya* and *phalādhyāya*. In the first chapter the unity of the whole *Veda* is brought out so that the one meaning of the whole *Veda* with all its details can be easily understood. In the second, all oppositions including the opposition of philosophical systems of all types are removed. In the third is shown how the correct understanding of *Vedānta* is the one discipline that is truly spiritual in character. In the fourth it is shown how attainment of the whole knowledge is a spiritual joy and results in giving eternal joy, *ānanda*, which is immortality itself. The first five aphorisms introduce the subject matter so thoroughly that the student understands the very essence of the whole teaching beginning with 'Next therefore, enquiry into *Brahman*, the subject matter of *Veda*, ought to be conducted.'⁽¹⁴⁹⁾ With the first aphorism, enquiry into the *Brahman* starts. Enquiry in this connection means understanding, reflection and assimilation. What is *Brahman*? This is answered by the second aphorism '*Brahman* is that from which birth etc. of all this (world) come.'⁽¹⁵⁰⁾ What is the source of knowledge of this *Brahman*? This question is answered by the third aphorism, 'Because *śāstra*, that is, *Veda* is the source of knowledge.'⁽¹⁵¹⁾ If it is possible to interpret *śāstra*, that is *Veda* in favour of something else, how can then *śāstra*, be the source of knowledge? This is answered by the fourth aphorism, 'Only *Brahman* is the meaning of the whole *śāstra*, because the *Vedic* words being understood in the light of the whole *Veda* give only that meaning.'⁽¹⁵²⁾ Can *Brahman* be understood? Can it be expounded? This question is answered by the fifth aphorism, 'It (*Brahman*) is the subject matter of *śāstra* and it is therefore not expounded by *śabda*, that is *Veda*'⁽¹⁵³⁾ This means that *Brahman* is understood in so far as it is considered to be above understanding and exposition.

On the basis of these ideas the *Brahma-Sūtras* show that *Veda* and *Veda* alone is truly the one case of the science of *Brahman*, *Brahma-Vidya*. *Śruti* and so on are other names of *Veda*. *Vedavyāsa* has composed several other works expounding and illustrating certain important details of this science of *Brahman*. These go by the names, *Purāna*, *Itihāsa* and so on. These are called *Smṛtis*.

They cannot be appreciated without a correct understanding of *Vedānta*.

The outlook of *samanvaya*, that is, interpreting the whole field of *Śruti* and *Smṛti* in terms of the whole *Veda*, in favour of *Brahman* is by no means a burden imposed on these works; nor is it a device invented by the later thinkers of the country to meet certain oppositions. This method of interpretation, *samanvaya*, is demanded by *Veda* itself and the *Smṛtis* are composed to illustrate how this method of interpretation governs the whole *Vedic* thought. This point may be briefly indicated: *Māṇḍūkya-Upaniṣad* says, 'Aum, *Veda*, that is, the truth taught by *Veda*, is the imperishable one. It is indeed all this. In its extension it is the past, present and future and all is only the truth taught by *Veda*. That which is beyond the threefold aspect of time also is nothing but the truth taught by *Veda*. All this is *Brahman*. This is itself, *Ātman*. That this self has four aspects . . . the fourth one has no syllable *mātrā* (to present it) and it is therefore inexpressible. It is the state in which the manifold world has disappeared. It is auspicious. It is identity. Thus this truth is self itself. Thus he attains self itself taught by *Veda* by self who understands the truth in this manner: who understands the truth in this manner.'⁽¹⁵⁴⁾

In this passage the whole reality is reduced to *aum*, that is, the truth taught by *Veda*. It is the imperishable principle of all. It is the origin of the whole *Veda*: and the whole *Veda* is in its turn reduced to *aum*, the mother of *Veda*. This explains how the said method of *Vedic* interpretation consisting in seeing in each *Vedic* word the teaching of the whole *Veda* is indispensable if anything can be understood out of the *Veda*. The same point may be further illustrated.

Chāndogya says: 'That which is the truth taught by *Veda*, *aum* is imperishable. It ought to be meditated on as being the highest truth. It is indeed sung as the highest principle of all. Its extension is (all this).'⁽¹⁵⁵⁾

Taittiriya says: 'The truth taught by *Veda*, *aum* is *Brahman*. It, *aum* is all this.'⁽¹⁵⁶⁾

Mundaka says: 'That this (self) moves within the heart of every being born in various ways. Meditate upon self as the truth taught by the *Veda*, *aum*. You have done the best. It is beyond darkness. It is the only means for transcending bondage.'⁽¹⁵⁷⁾

In the light of these ideas it is clear that the whole of *Veda* is an

extension of *aum* and the truth taught by *Veda*, *aum* is *Brahman*.

The *Upanisadic* word *aum* is taken to mean the truth by *Veda*. This requires an explanation.

The word *aum* stands for a sound. *Brahman* is an entity, *artha*. Therefore the identity of the two requires justification. To overcome this difficulty in the course of the history of philosophy several solutions have been suggested. The *Vedānta* solution is that the *Upanisadic* expression, '*aum* is *Brahma*' is equivalent to 'That which is signified as *aum* is *Brahman*'. The expression, *aum iti* means 'That which is signified as *aum*'. *Aum* constitutes the letters *a*, *u* and *m*. *A* is *Brahman*. Śruti says 'that which is signified as *a* is *Brahman*'. *Brahman* is the imperishable, *aksara*. It is the imperishable principle of all that exists. For this reason it is called *u*. *U* means *ucca*, the highest. As the origin of all, it is all. It is the nature of knowledge. It is therefore called *m*. The root *man* means that which measures. Knowledge measures all. Thus *Brahman* is *satyā*, the source of the reality of all, and *jñāna*, the knowledge as the explanation of all. As *satyā* and *jñāna*, *Brahman* is complete, *pūrṇa*, that is, *ananta*.

So to understand the meaning of the *Veda* is to see that *Brahman*, that is, *aum* is its one meaning. This means the reduction of the whole *Veda* into one single truth as its meaning. The outlook and equipment behind this is the method of interpretation called *samanvaya*.

Vedānta is thus not a system founded on the basis of *Veda*. It is one with *Veda*. To distinguish it from *Veda* is to deny it. It is the process of *Vedic* thinking. *Vedic* thinking is no other than *Veda*. To see the identity of the two is to have *Veda*. To have *Veda* is to have *Vedānta*. This is the truth divine posed in its true character. It marks the greatness of Indian thought. Śaṅkara, Rāmānuja, Madhva and a number of other great philosophers of the country are great because of their realisation of the oneness of *Veda* and *Vedānta*. As bringing out this great truth by way of commenting on *Vedas*, that is as *bhāṣya-kāras* they have done great service to humanity.

Lord Dattātreya as the author of the *Avadhūta-Gītā* appears as a great defender of *Vedānta*. He says at the very commencement of this work—'What forms the quintessence of *Vedānta*, what is knowledge or specialised knowledge is 'I am self, *Ātman*, formless and all-pervading by my very nature'.⁽¹⁶⁸⁾ The idea is this 'I' is the name of the self, *Ātman*. *Ātman* is formless because it is infinite. As it is formless and infinite it is all-pervading. That it is all-pervading in this specified sense means that it is the source of the reality of all.

This makes it clear that what he is expounding in the shape of the *Avadhūta-Gītā* is the quintessence of *Vedānta*, *Vedānta-sāra-sarvasva*. He repeatedly points out that *Vedānta* is no other than *Veda* by illustrating that what he teaches is identical with what the *Śruti* says. 'It is well established that all this is *Brahman*. *Śruti* expounds this truth in various manners.'⁽¹⁶⁹⁾ He says further 'All *Śrutis* are one in teaching (*Brahman*) as attributeless, pure and imperishable.'⁽¹⁷⁰⁾ With reference to the world 'The *Śruti* "neither this nor that" shows that the world of the five-fold element is unreal.'⁽¹⁷¹⁾ Throughout in his teaching he insists on the spirit of *samanvaya* which he presents as *samarasa*, the outlook of equipoise, the art of interpreting an expression of *Śruti* in terms of the whole *Veda*. He presents himself as *samarasa-magna*, one who has dived deep in the essence *sama*, the essence of *samanvaya*. This means that he is the expounder and up-holder of *Vedānta*. He clearly points out that without *samanvaya*, *Śruti* is of no use, that is, it does not give knowledge. He says 'Without *samarasa*, the outlook of *samanvaya*, the hymn called *Veda*, that is, *chandas*, never helps (the student).'⁽¹⁷²⁾ He confirms the same idea in several other connections.

X. VEDA AND VEDĀNTA ARE THE GIFTS OF THE LORD ĪSVARA TO SUFFERING HUMANITY

Lord Dattātreya in the very opening passage of *Avadhūta-Gītā* notes that the disposition of identity, *advaita-vāsanā* is the pre-supposition of the knowledge the source of which is so far defined. Without this disposition in spite of the source of this knowledge, knowledge does not occur. What the Lord notes comes with conviction, so what he says becomes established. This means that it has every reason to establish it. Having thus established that the disposition of identity is the origin of the whole process of the spiritual realisation consisting of knowledge and through it liberation, the Lord mentions that the one origin of the disposition of identity is the grace of the Lord. This grace is itself the gift of the Lord. Being the origin of the disposition, the Lord is the origin of the whole spiritual life of the aspirant.

How does the grace of the Lord come and with what pre-supposition? An answer to this question is absolutely necessary. Without a satisfactory answer to this question if one simply believes that one has every realisation through the grace of the Lord, there

is the danger of one becoming irresponsible. With this belief there is the possibility of losing one's faith in moral life itself. Moral life in the ordinary sense is the result of the recognition of one's responsibility for one's action. Believing loosely that the Lord does things for one, one may develop within one's self irresponsibility and thereby immorality. Hence as the concept of grace is great, great is the effort required to understand the concept. The concepts, *Iṣṭara*, *anugraha*, *adrauta*, *rāśana* and so on belong to the science of *Brahman*. We must therefore find the answer to the question in this science itself.

'O *agni*! For our sake you come in contact with good. Similarly for the sake of destroying our evil you become prepared. With regard to both these cases an example is given, namely, "just as for the sake of the son the father himself becomes prepared, in the same manner" "¹¹⁶³" The idea is this. The father is good to his son out of his own will; the son need not make any special effort to prepare the father. Similarly the Lord, *agni*, in the present context is invoked to be good to the devotees of his own accord. This is how, in this light of this passage, the gift of the Lord takes place.

The same idea is further studied in the *Katha Upanisad*. Having come to Yama, Naciketas prays for the knowledge of *Brahman*. To test the pupil Yama tries to distract him. Naciketas becomes more confirmed in his desire to know *Brahman* and insists upon obtaining knowledge. Yama is pleased with the pupil. He explains that to understand *Brahman* is very difficult because *Brahman* is 'something that cannot be discussed as it is very subtle.'¹¹⁶⁴ He continues further: 'O Dear! This knowledge (of *Brahman*) cannot be had by means of reasoning. That which is taught by another person, the preceptor, is capable of producing knowledge.'¹¹⁶⁵ Further, in continuation, Yama says, 'This *Ātman* (*Brahman*) is not attained by study, nor by intellect, nor by much learning. Whom it chooses as its own, by him it is attained. To him it reveals its forms, that is, its essence.'¹¹⁶⁶ Does *Ātman* choose any one it pleases? 'No' says Yama 'He who has not retired from evil actions, he who does not maintain peace, he who is distracted, he who has peaceless mind, does not attain to this truth by means of knowledge.'¹¹⁶⁷ The idea is that he does not obtain knowledge because of his inherent inability, evil action and so on. This observation means that the gift of the Lord is not indiscriminate. He to whom it occurs is fitted to have it. Fittedness is the disposition of identity in the language of the *Aradhāta*

Gītā. It is therefore the Lord's Grace itself. Reflection upon this circumstance makes us understand how the grace of the Lord is the crowning principle of moral and spiritual discipline.

The *Bhagavad-Gītā* explains further how exactly the grace of the Lord takes place. The statements of this work are self-explanatory. Lord *Kṛṣṇa* says: 'Whenever there is the destruction of *dharma* (right knowledge in this context) O Bhārata! then in order to put an end to *adharma* (wrong knowledge) I create myself (as a teacher).'⁽¹⁶⁸⁾ 'I teach this, the most secret truth to you who are devoid of envy.'⁽¹⁶⁹⁾ 'I take care of those who are devoted to me without break.'⁽¹⁷⁰⁾

Arjuna says (*Arjuna* is the pupil whom *Kṛṣṇa* is teaching) 'In order to do me good this secret science pertaining to *Ātman* is taught to me by you. By this my illusions are removed.'⁽¹⁷¹⁾ In this passage Arjuna acknowledges that the instruction he is receiving is the gift of *Kṛṣṇa*. He continues:

'O Lord! If you think it is possible for me to see the Lord of Yoga, show me yourself the imperishable.'⁽¹⁷²⁾ This means that the Lord's gift is not indiscriminate.

The Lord says: 'By me who is pleased with you, O Arjuna, the highest form of me is revealed to you, the reason being nothing but my power.'⁽¹⁷³⁾ So it is not Arjuna that makes the revelation of the divine form a necessity, but it is purely the divine will, the grace of the Lord.

The Lord insists that the grace, *anugraha*, is the only means because it covers all: 'Not by means of *Veda*, sacrifice, study, nor by charities, nor even by action, nor by severe austerities, can this form be seen in the world of men except by you, O the bravest of *Kurus*.'⁽¹⁷⁴⁾ The expression that 'it cannot be seen except by you' does not mean that there is something great in Arjuna himself, but it necessarily means in this context that which is great in him is nothing but the grace of the Lord. This is made clear by: 'Further hear (understand and practise) the best instruction of mine revealing the best of all secrets. As you are beloved of me I tell you that which is good for you.'⁽¹⁷⁵⁾

Arjuna could never conceive what this is; nor could he demand it. So to teach what is good for him is purely divine grace, because he has been already endowed by the Lord with a divine disposition which alone is the light that guides.

'Do not feel dejected. You are born with the divine disposition, O *Pāndava!*'⁽¹⁷⁶⁾ The Lord is the unconditioned creative principle of all. So it is not correct to think that he selected Arjuna because of

this element in him. In fact with the Lord's grace Arjuna is at this moment actually born with this divine element.

The indication of the grace is implied by the Lord's statement: 'Therefore *sāstra* is the source of knowledge to you with regard to the discrimination between what is right and what is wrong. Having therefore understood what is ordained by *sāstra*, that is, *Veda* you become qualified to do the right.'⁽¹⁷⁷⁾

The Lord states the effect of this science: 'Having your mind fixed on me, you transcend through my grace all miseries that are impossible to transcend.'⁽¹⁷⁸⁾ To fix the mind on the Lord is only the result of the study of this science. Therefore having given this science to Arjuna the Lord asks him: 'Be one whose mind is fixed on me. Be devoted to me. Be one who observes sacrifices because of me. Offer your salutations to me. You come to me, indeed. I assure you, you are beloved of me.'⁽¹⁷⁹⁾ So all that religion appears to give or promises to give has come to the philosopher. Such is the grace of the Lord. That is what science means.

The *Avadhūta-Gītā* echoes the same in a more explicit manner . . . 'To a person who has received this discourse from a preceptor and who has practised the truth taught, reality which is indeed no other than equipoise, reveals itself.'⁽¹⁸⁰⁾ This discourse is the science in the sense defined in the course of the foregoing exposition. To practise it is to understand and realise the truth it contains. It is the gift of the preceptor. The subject of realisation is the truth of equipoise, *sama*. It reveals itself but not on account of the discipline that one undergoes. The discipline is rather the forerunner of the divine grace. One who does not understand this truth does not have knowledge in spite of *Veda*. The Lord says:

'With regard to which there is indeed no knowledge, with regard to the same there is indeed no *Veda*'.⁽¹⁸¹⁾ So it is insight, *pratibhā*, that helps one to attain to *Veda* and through it, knowledge of the the truth. If a person is devoid of insight, with regard to him *Veda* has lost its significance, and with this loss even the possibility of knowledge is denied.

The preceptor who does this favour to his pupil is nothing short of *avadhūta*, the philosopher. The Lord says: 'The Philosopher is compassionate . . . and the benefactor of the whole world'.⁽¹⁸²⁾

So the Lord concludes: 'By the gift of knowledge from a preceptor, whether one is called a fool or a learned man, if only he understands reality, then he is liberated from the ocean of bondage'.⁽¹⁸³⁾

The gift of knowledge is what is called the grace of the Lord at the opening passage of the *Avadhūta-Gītā*. The disposition on the part of the student that is the forerunner of knowledge is the disposition of identity. With this, one is a man, and a man of discrimination. It is he that transcends all fear, i.e., bondage.

This knowledge, that is, the science giving rise to this knowledge is expounded in the following section.

2. DATTĀDVITA: EPISTEMOLOGY, ONTOLOGY AND THE THEORY OF LIBERATION

The *Avadhūta-Gītā* is philosophical in its disposition.

Through the employment of a simple and melodious style, Śrī Dattātreya in his *Avadhūta-Gītā* develops a system of thought which has an individuality all its own. In its truth-value it is no less than any *Vedānta* system usually known to us. In fact there are throughout this work glimpses which tell us that the exposition enumerates those fundamental principles of thought on which the *Vedānta* outlook itself is based.

The exposition of the *Avadhūta-Gītā* appears to be deductive in its apparent setting. But a closer study of the expressions reveals the fact that it is no less inductive. Take any expression, for example:—‘To whom shall I offer salutation? I am identity. I am defectless.’⁽¹⁸⁴⁾ Defectless identity is the identity that admits of no duality. When this is the truth, how can there be an object of salutation? To have that object is to uphold duality and negate identity. How is identity established? The proof is given in the former half of the verse. ‘The world consists of the interaction of the five elements—earth, water, fire, air and ether; and it resembles the water superimposed on the rays of the sun.’⁽¹⁸⁵⁾ The world is therefore inert, because it is non-spiritual. The spiritual is identity which admits of no duality. The non-spiritual is therefore sublated by the spiritual principle of all. In the previous verse, the statement ‘That by which all this is pervaded’⁽¹⁸⁶⁾ signifies that the world has no individuality of its own. It is not a second to the truth. It is only the creation of the truth characterised as self, *Ātman*, in recognition of its spiritual character and of the fact that the world is made by Self to exhibit its omnipotence which is no other than the overflow of its auspicious nature, the blissful character. Omnipotence is auspicious and the auspicious is bliss, in its completeness. Overflowing with complete bliss is there-

fore an indispensable aspect of omnipotence. These ideas illustrate how the whole composition of the present work is full of implied philosophy and how it is through and through inductive in its method of approach to reality. The details of all the problems that are to be discussed may not be expected in it. But there is enough indication that a detailed discussion of those problems is a necessary presupposition of the whole discourse. As an exposition of the *Vedic* and the *Upaniṣadic* truth the work has maintained the *Vedic* and *Upaniṣadic* style. This truth is not conveyed to a novice but to an adept who is well prepared to receive the instruction in all its completeness as best as he can possibly comprehend. So what is called *Vedic* or *Upaniṣadic* style is not a fashion; and it is inevitable and indispensable in an exposition to follow in which, insight, *pratibhā* more than learning is required. Each word, each context and each circumstance in which a concept is used in the present work brings to our mind the fact that the author is aware of the whole implication and responsibility of what he teaches.

In the light of the discipline given by all the foregoing ideas a philosophical study of the *Avadhūta-Gītā* may be briefly indicated. The soundness of a philosophical system depends upon the importance given to the theory of knowledge. Epistemology must lead on to ontology. If the position is reversed, then philosophy becomes fallacious as in this case the theory of being becomes only an assertion and the theory of knowledge is based on a false idea. Every philosophy that bases itself on subjectivism is liable to be wrongly founded.

If one looks at the Lord's statements, the fact that his treatment is in its entirety objective is revealed. He analyses with great care and insight the whole field of knowledge. He handles all problems connected with the truth of knowledge so clearly, definitely and effectively that his exposition goes home to the mind of the student and finally he has no alternative but to practise the life of the truth he has learned from the Lord's teaching. The Lord arrives at his philosophical conclusions with exceptional ability. His conclusions as a rule give no room for doubt. They are invariably the ontological implications of his theory of knowledge. His teaching is thus not barren. It is not mere speculation. It is practical in its very setting. To understand and appreciate it is to embrace a new life which is otherwise impossible. The scope of this new life or new outlook is freedom resulting in uniqueness, oneness or identity.

So the *Avadhiita-Gītā* may be studied with profit under three heads—Epistemology, Ontology and the Theory of Liberation.

i. Epistemology: The Theory of Knowledge

The author distinguishes between two types of knowledge: (i) knowledge in its essence which he calls *svabhāva-bhāva* and (ii) knowledge caused by philosophy. He calls this knowledge *śāstra-saṁvitti*.

(i) Knowledge in its essence: *svabhāva-bhāva*

Svabhāva-bhāva means self in its essence. This is a case of knowledge. This is presented as the basis of the instruction as: 'What is stated here is based on *svabhāva-bhāva*'.⁽¹⁸⁷⁾ It is possible to understand by this expression 'natural existence'. But in this sense it cannot be the basis of instruction. What is demanded in this context is the source of knowledge that is the source of instruction. There is no point in saying that natural existence is the source of instruction. But the knowledge of the natural existence can be the source of instruction. So *svabhāva-bhāva* is a case of knowledge. In support of this meaning the following may be noted. In this connection what exactly the author means by *svabhāva-bhāva* also becomes clear.

'Knowledge is not loose thinking, nor is it *yoga* in the sense of meditation, mental arrest; nor is it conditioned by space and time; nor is it the instruction given by an upholder of a dogma. It is *svabhāva-saṁvitti*. It is what is called "I". It is reality. It is space-like. It is spontaneity. It is all-enduring.'⁽¹⁸⁸⁾ All these attributes qualify the knowledge called *svabhāva-saṁvitti*. The statement that it is not reasoning and so on not only defines it, but points out that it presupposes the negation of all those cases—loose thinking, mental arrest and so on. As it is clear from the foregoing considerations, to negate loose thinking and mental arrest and so on is to posit philosophy in their place. So the implication of the whole negation as the presupposition of *svabhāva-saṁvitti* is that the knowledge caused by philosophy, that is, *śāstra-saṁvitti* is the presupposition of *svabhāva-saṁvitti*. The same idea is concluded: 'The truth is expounded on the basis of knowledge in its essence shaped by the knowledge of philosophy'.⁽¹⁸⁹⁾

The fact that 'knowledge in its essence', *svabhāva-bhāva* is a case of knowledge is further supported by the expression 'instruction of knowledge forming the essence of self', *ātmasaṁvitti-upadeśa*

concluding each chapter. Every chapter is therefore an instruction of the knowledge that forms the essence of the self, *ātma-saṁvitti*. This knowledge is further defined as: 'It is not that which meditates. Nor is it that which is meditated. It is not a case of instruction; nor is it of the nature of demanding action from me. It is knowledge. That is its nature. How can I define it? It is the very essence of freedom. It is defectless. It is "I".'⁽¹⁹⁰⁾

It is further added: 'For the sake of this spirit, which is all and partless for the sake of this spirit which is all and absolutely all enduring, for the sake of this spirit which is beyond the reach of the creatures having two legs and such other beings, why do you bother within your mind? Equipoise is all that exists.'⁽¹⁹¹⁾

The same concept of this knowledge is further developed: 'Verily, it is the mind that is all-permeating without obstruction. It indeed transcends all concepts—extended, non-extended and neither. Verily it is mind that is all auspicious without exception. How can it be apprehended by *manas* (in the ordinary sense of a sense organ, an *indriya*)? How can it be expounded by speech?'⁽¹⁹²⁾ In this passage the Sanskrit word *manas* is used in two senses, (i) the knowledge that forms the essence of self and (ii) a sense organ inside the body helping the generation of the knowledge of external objects. *Svabhāva-bhāva* is thus distinguished from *manas* as a sense organ. In the same context its all-pervading character is brought out so as to show that it is all auspicious.

'For the reason that which is expounded and that which is not expounded are not real; for the reason that which is known and that which is not known are unreal indeed; if the Truth is one, partless and all-auspicious, how then can there be objects, organs, intellects and minds? '⁽¹⁹³⁾

The knowledge that forms the essence of the self is therefore self itself and it is knowledge in essence. The author distinguishes it further from all that is relative and it is shown to be the highest truth.

'In the circumstances, secular in character, how can one understand reality? With reference to it how can there be the discussion about the ideas of form and no form? The highest truth is of the form of space. With reference to it where is the possibility of making it an object?'⁽¹⁹⁴⁾

This passage explains how it is the very essence of the subject, the knowing principle and thereby illustrates how it is pure identity giving no room for duality in any sense.

So, knowledge in essence is what is called *svabhāva-bhāva*, *ātma-saṁvitti*. The sanskrit word *saṁvitti* means knowledge. *Ātma-saṁvitti* means that self, *Ātman*, is the same as *Saṁvitti*. Hence, self is knowledge. The same is the meaning of *svabhāva-bhāva*. *Svabhāva* means self as essence. *Bhāva* indicates its absolute character. This word further indicates that it is a case of spontaneity. In order to show that this knowledge is absolute knowledge, it is defined as *manas*, *saṁvit* and so on and it is in the same context distinguished from all that is relative.

Śrī Dattātreya shows throughout how knowledge in essence is self-established and all else is of a derived nature. For him truth and reality are one and the same. All along the discourse he expounds the *Upaniṣadic* truth, '*Brahman* is truth, knowledge and infinite'. It is the one subject matter of his exposition. *Brahman* as truth signifies that it is the source of all reality. *Brahman* as knowledge signifies that the truth is essentially spiritual. In bringing together truth and knowledge the *Upaniṣadic* position brings about the absolute character of the reality which it shows to be completely unlimited. Defined thus is *Brahman*. This is the reason why the author presents this knowledge in a negative fashion as 'the highest truth which is marked by the absence of knowledge and non-knowledge.'⁽¹⁰⁵⁾

That which is commonly called knowledge is essentially relative. It is relative to non-knowledge. It has a beginning and an end. It is therefore preceded and followed by non-knowledge. In itself it is limited by the subjective and objective conditions. Therefore it falls short of 'knowledge in essence' which is *Brahman* itself. While knowledge in the ordinary sense is opposed to and therefore relative to non-knowledge, 'knowledge in essence' is the basis of both knowledge and non-knowledge. The relative knowledge as well as non-knowledge forms the stuff or matter or content of what is called the universe. 'Knowledge in essence' is the truth underlying the universe. It is the basis as well as the origin of the universe. This is the reason why it is signified as the highest reality transcending both knowledge and non-knowledge. The realisation of this truth is 'knowledge in essence' itself. That is the highest accomplishment. That is liberation.

'Knowledge in essence' is the same as spirit, *caitanya*. It is all-comprising as well as all transcending. The whole world is essentially 'knowledge in essence' itself. It is therefore the state of equipoise,

samarasa. In illustrating this point, the author calls it 'knowledge immortal, *jñānāmrta*'. This is the self underlying all.

(ii) Knowledge in the normal sense and knowledge as philosophy,
śāstra-saṁvitti.

(A) Knowledge other than the knowledge in essence, *ātma-saṁvitti*

Other cases of knowledge are also recognised by the author and they are the different items of what is commonly called knowledge. He points out by way of implication in different connections that great care must be taken not to confuse any aspect of this knowledge with 'knowledge in essence'. This type of knowledge or any aspect of it however great and exceptional it may appear to be is just that which knowledge in essence is not.

The evaluation of the ideas connected with the several items of this knowledge shows that the author has a definite analysis of this knowledge in his mind in chalking out the programme of the work. He distinguishes between two kinds of this knowledge with a view to showing finally that after all these two kinds are the same in the scheme of Reality and in their essence. These kinds may respectively be called, correct and incorrect.

The distinction of these two cases of knowledge, correct and incorrect, is purely relative in importance. Each is of the same content and therefore what applies to one in the general sense applies to the other. Each has a reference to its object. But their distinction consists in this. Correct knowledge presents something actual, but what is presented by incorrect knowledge is not existent. To employ the technique of expression of the *Darsanas* this explanation of wrong knowledge is a variety of *anyathā-khyāti*. Accordingly wrong knowledge is that knowledge which presents an object that is not given. On the whole the work maintains, in so far as the empirical reality is concerned, a realistic view of knowledge, because it holds that each case of knowledge is relative to its object. But ultimately it upholds idealism as it points out that there is only one reality which it calls 'knowledge in essence'.

In arriving at this conclusion this is the method followed. Wrong knowledge is illustrated by the example of a mirage. This instance shows that wrongness consists in presenting that which is not existent as existent. Right knowledge is compared to wrong knowledge in point of the final unreality of its object. It is repeatedly shown to be

similar to a mirage. Both are thus dispensed with. Their relative character is taken as the basis of showing their non-absolute nature. It is to point out that the real is the absolute and the non-absolute is not real. The absolute is thereby conceived as the meaning of the several texts of *Śruti*, 'That thou art' and so on. This is 'knowledge in essence' *ātma-saṁvitti*.

At the same time the author takes up the question of the relation or reference of 'knowledge in essence' to the normal case of knowledge. The problem is this. If all that is, is 'knowledge in essence', how then is there normal knowledge? How is there this unreal thing against the one reality, 'knowledge in essence?' In answer to this question, the state of equipoise of all is emphasised in the teaching and the corresponding outlook is expected from the student.

From this it follows that with reference to normal knowledge two aspects may be distinguished. Either this knowledge may be taken to be consistent with 'knowledge in essence' or inconsistent with it. If it is inconsistent then even though it is practically sound, it is sublated, that is, negated by 'knowledge in essence'. For it is relative and is therefore not self-establishing. It is inconsistent with 'knowledge in essence' and 'knowledge in essence' is complete and secondless. It is therefore impossible against the latter. To one who has realised 'knowledge in essence', it is no longer there. If on the other hand what is called normal knowledge is consistent with 'knowledge in essence' then it no longer maintains its individuality against the latter. Being consistent with it, it is reduced to the latter so that there finally shines only one truth, 'knowledge in essence'. Further, to be consistent with 'knowledge in essence' is to show not only the absolute character of 'knowledge in essence', but also to present itself as something completely derived, having nothing of its own. This is to show itself and all else connected with it and even the inconsistent and wrong knowledge related to it to be the work of 'knowledge in essence' each item of its work illustrating its wonderful capacities. Thus there is shown one operating power. It is identical in all. There is nothing outside it. It is the state of equipoise in all. It is immortal. It is all identity. There is no individual against it. It is all pervading like space. That is 'knowledge in essence'.

(b) Right Knowledge

Right knowledge is that knowledge which presents an object that is actually given as it is. The definition of right knowledge in this

form is the necessary implication of the contrast of right knowledge with wrong knowledge and then showing its similarity to the latter. The author takes up the illusion of a mirage for an instance. By this very illustration he has distinguished the illusion from right knowledge. Further with great skill he points out that after all the so called right knowledge is nothing but an illusion even as the illusion of mirage.

Even as wrong knowledge, right knowledge in the presence of the operation of the causal conditions comes into being and after its function is over it goes out of it. The proximate causes of right knowledge are what is ordinarily called mind, *manas* and sense organs, reasoning and verbal testimony.

Perception: perception is the knowledge caused by the sense organs in co-operation with the mind, *manas* or mind independently of the sense organs. The sense organs in co-operation with mind cause the knowledge of external objects. Mind by itself causes the knowledge of external objects. Mind by itself causes the knowledge of pleasure, pain and so on. Of the five sense organs that exist on the outward surface of the human body, eyes, ears and nose, the organ that apprehends taste and the organ of touch, only eyes and ears are mentioned in the work. The trend of the exposition however implies that other organs also are recognised by the author. Mind, *manas*, is the abode of all mental activities—perception and non-perception. Perception is immediate and non-perception is mediate.

Perception has two stages, indetermined and determined.⁽¹⁹⁰⁾ A sense organ presents its object in an undetermined form and mind contributes determination. Mind has therefore the power to posit things which are imaginary and not real.

The discipline of *yoga* is recognised as capable of giving rise to knowledge. This may be treated as a variety of perception corresponding to *yogi-pratyakṣa* of other systems. *Yoga* is said to have six limbs, breath-control, posture, giving inward direction to the external senses, meditation with interval, continuous meditation, and absorption. In this discourse a subtle distinction is made between perception and immediate apprehension. The latter is called *āparokṣa*.⁽¹⁹¹⁾ Though the latter is generally identified with the former it is more often in other systems of thought used in connection with the apprehension of the highest truth.

The psychological approach too is found in the *Avadhūta-Gitā*. The account of perception is closely based on psychology. The

knowing agent is considered to have a body with five motor organs of speech, hand, foot, the organ of excretion and the organ of generation, and the five sensory organs. Inside the body there is a sense organ called *manas* and this word is translated as mind in the foregoing pages. With this the other sensory organs are in contact in order to give rise to the knowledge of their objects. Independently of them mind is the origin of feelings of pleasure and pain, imagination and other mental constructions. The knower, doer and enjoyer is called *jīva*, an individual self. By the control of these several organs an individual self is considered to have special powers. Through the practice of it the individual is supposed to have gained yogic powers, the culminating point of which is absorption, *samādhi*. All these operations however characterise the waking state. Empirical life consists of two other states, dream and dreamless sleep. In dream there are no activities of the external organs and sleep is marked by the absence of even the mental activities. But throughout these states, knowledge in essence operates. It is this shining principle which by its own merits gives rise to all the states and their several functions. The realisation of this principle is called the transcendent state. It is the state of beatific bliss, *kaivalya*.

Inference: Inference is the knowledge caused by reason. One has by reason of the knowledge of smoke, the knowledge of fire. On the part of the person who obtains this knowledge, the obtainment of this knowledge presupposes the knowledge that smoke implies fire and without fire there is no smoke. Inference is of the character of enquiry, *vicāra*. In this work several items of enquiry are mentioned as the enquiry into dimensions, short and long, the enquiry into difference and identity, *bhīma-vibhīna-vicāra*, the enquiry into the relationship of the external and internal, *bahir-antara sandhi vicāra*, the enquiry into the distinction between the moving and non-moving entities, *carācara-bheda vicāra*, and so on.⁽¹⁸⁸⁾ These enquiries indicate that a regular enquiry into all the problems of philosophy is indispensable. Nothing is too sacred for enquiry. Inference is called *tarka*. Its opposite is called *vitarka*. Inference gives rise to correct knowledge. *Vitarka* is defective reasoning. It does not give rise to right knowledge. In this connection the distinction between the correct and incorrect inferences also is presupposed.

Verbal Testimony: Like a sense organ and inference, verbal testimony also gives rise to knowledge. Under verbal testimony three aspects are distinguished. (i) Understanding something from what

others have said. The highest aspect of this understanding is stated 'The men of wisdom say that reality is one only'.⁽¹⁹⁹⁾ 'The yogins understand all this,'⁽²⁰⁰⁾ and so on. (2) 'Instruction given by a teacher. This instruction is called *gurūpadeśa*'.⁽²⁰¹⁾ (3) The teaching of *Śruti*. This is illustrated by such passages as 'Thus by means of *Śrutis* "That thou art" and so on is established the truth with reference to self. That you are. You are all equipoise, being above all conditions.'⁽²⁰²⁾

(iii) The Relative Value of these three Sources of Knowledge

With regard to the relative value of these three sources of knowledge the following may be noted. Perception is limited to the given in space and time only. Inference is based on perception. If it were to give the knowledge of things that are beyond what is given, it becomes either false or subject to doubt. A thing that is beyond what is given, if at all it is apprehended, is apprehended only by means of verbal testimony. As we have already noted, three cases of verbal testimony are distinguished. Of them the information given by others may be complete in itself. But unless the person to whom the information is given is prepared to follow what is said it is not fully useful. Instruction from a preceptor becomes therefore inevitable. Even with regard to this certain details are to be noted. There are preceptors and preceptors. In most cases the instructions given by them may not touch the core of truth. The preceptor in question may not have attained that eminence which is required for imparting the truth. Especially with regard to the highest truth, if it is understood that there is nothing empirical in it, there should naturally be nothing empirical in the instruction given. Throughout the present work, instruction with an empirical import is shown to be of no avail to one who has the thirst for knowledge of the highest truth which is beyond all that is empirical. The author asks 'How can there indeed be any instruction of a preceptor?' Passages like this tell us that the instructions of empirical import are irrelevant to truth.

If the full implication of all this is properly appreciated then the conception of a real preceptor, *guru*, is not difficult to grasp. The author distinguishes the teacher of the truth as one who makes the pupil absorbed in the teaching and to this pupil he says, reality, that is, equipoise shines indeed.⁽²⁰³⁾ Verily this preceptor is Dattātreya himself. He is the preceptor of preceptors

How this preceptor is possible is the real problem. The answer is found in the concept of *Sruti*. The real preceptor is he who does not pose himself as the knower of the truth and its teacher. He is really only the shadow of *Sruti*. His thought is moulded by *Sruti*. For him to teach the truth is to expound the teaching of *Sruti*. To expound the teaching of *Sruti* is not to take something from *Sruti* and discuss it with great elaboration independently of *Sruti*. This is to confuse the non-empirical with the empirical. The principal idea may be taken from *Sruti* but the elaboration at some stage or other becomes mixed with empirical ideas. To get rid of this difficulty one must give up the habit of explaining things having kept *Sruti* out of sight. But the one who ever keeps *Sruti* in view is as a rule expounding *Sruti* itself.

Lord Dattātreya at every stage of the development of thought makes it clear that what he says is nothing but what *Sruti* teaches. He says, '*Sruti* teaches adopting various methods, that all this is *Brahman*'.⁽²⁰⁴⁾ He ever sees unity of teaching in *Sruti*. He says, 'All that forms the quintessence of the final teaching of *Veda*, knowledge and specialised knowledge is this. I am self, formless, all-pervading by nature'.⁽²⁰⁵⁾ He indicates the subject matter of his exposition as: 'By the statement such as "That thou art" the real self is expounded'.⁽²⁰⁶⁾ 'The *Sruti* "neither this nor that" illustrates that that which is made of the five-fold element is unreal'⁽²⁰⁷⁾, and so on. He recognises how it is very difficult to arrive at unity of thought in *Sruti*. In illustrating this idea he says, '*Srutis* expound the truth in various manners'⁽²⁰⁸⁾ and '*Srutis* in various ways'.⁽²⁰⁹⁾ He comes to the conclusion that without *Veda* truth is lost. He says 'That which is defined as *aumi*'⁽²¹⁰⁾, that is, as only that which is expounded by *Veda*. These passages indicate how the present work is nothing but the exposition of *Sruti*.

The question naturally arises, how then are we to understand the import of *Sruti*? This is the real problem. The demand for solution is made more imperative by the way in which the highest truth is delineated throughout this work. The third chapter underlines with a special emphasis the negative way of presenting *Brahman* following the tradition of *Sruti* as expressed in 'not this, not this' *neti neti* of the *Bṛhad-Āraṇyaka-Upaniṣad*. The negative way of presenting *Brahman* is concluded in the third chapter as 'It is neither of the nature of void nor of the nature of non-void. It is neither of the nature of purity nor of the nature of impurity. Form or no form does

not find a place in it. Nothing but equipoise is the reality, absolute' ⁽²¹¹⁾

Ponder on this deeply. It makes one highly reflective. For one who does not readily appreciate the highly secret nature of truth, *Veda* is after all a statement like all other statements. In this circumstance one is likely to give it just that meaning which one would give to any other statement. But the composition and evaluation of this meaning can never hope to transcend the empirical level, however exceptional the value given to it may be. Under this condition a person may think that what he knows is really *Vedic*. But in fact it is not. It does not stop merely with this negative idea. To believe in a wrong meaning of *Veda* is to lose *Veda* itself, because in the presence of this belief there is no possibility of correction. At this juncture Lord Dattātreya warns the student and points out that truth is beyond *Veda*. He says, 'There is no *Veda* . . . no preceptor' ⁽²¹²⁾ and so on. The expression, 'No *Veda*' does not dismiss *Veda* just as the expression 'no preceptor' does not dismiss preceptor. Just as a false preceptor is dismissed by 'no preceptor', so also *Veda* with false meaning, that is, the false meaning of *Veda* is dismissed. The author makes this warning really significant when he concludes a number of chapters with the expression, 'There is indeed no necessity for *Veda* with reference to truth.' ⁽²¹³⁾ The reason he gives for this in the same context is that 'one never knows anything of the truth'. It is necessary to understand the implication of this reason. This reason after all characterises the truth. So it is a case of knowledge. What is the source of this knowledge? If it is anything other than *Śruti*, then the position becomes empirical. To hold that the mind of Dattātreya is such that it breathes truth is after all a position beset with all difficulties to which an empirical position gives rise. The name Dattātreya does not help the situation as the name may be made use of for all sorts of purposes. So to bring in the conclusion of Dattātreya as a solution begs the question, as it is the assumption of the very truth that is expounded.

The key towards the solution of this difficulty is given by the author himself.

'The character of *avadhiṭṭa* must be understood by means of these letters by those who are the most holy, who know the truth contained in the meaning of the *Vedic* letters and who expound *Veda* and *Vedānta*.' ⁽²¹⁴⁾ What is the meaning of these two words, *Veda* and *Vedānta* and what is the relation of the two? By *Vedānta* is at times

understood *Upaniṣads*. Can we accept this meaning in the present connection? No. By *Veda* or *Śruti* the author cites the passages, 'That thou art' and so on. This means that by the words *Śruti* or *Veda* he understands *Upaniṣads* also. Hence *Vedānta* must mean something else. What is this something? The clue towards the solution is given by the expression, 'by those that understand the real heart of the meaning of the letters that constitute *Veda*'. This gives us an idea how all those meanings that claim to be *Vedic* are not really *Vedic*. The true *Vedic* meaning is attained by the reflection of those of a very sacred disposition, *bhāgavatottamās*. This verse is evidently a restatement of the discipline given by the very first verse of the work: 'The disposition of identity, that is, equipoise, occurs only through the grace of the Lord'. This point is further discussed under the head 'Discipline leading to liberation' in later pages.

The capacity to fix the heart of the *Vedic* meaning is a mark of great spirituality. It is not the property of all. Fixing is determining. Determining is the process of evaluation. Evaluation is the process of enquiry into the sound and unsound ideas in their distinction. The same is called enquiry into *Brahman*, *Brahma-jijnāsā*. This is *Vedānta*, the process of fixing the meaning of *Veda*. It is not mere *Veda-vāda* that is enough to understand truth. It must be coupled with *Vedānta-vāda*. The indispensable unity of these two is expressed as 'By those that are absorbed in the process of thinking consisting of *Veda* and *Vedānta*'. Lord Dattātreya clearly indicates the greatness or the complexity of this thinking at the very outset. He declares that what he is expounding is the quintessence of *Vedānta* in all its details. It is thus the truth, what one is supposed to possess after the correct understanding and appreciation of the very essence of *Vedānta*. What he teaches is not one view of the several views that may be based upon the essence of *Vedānta*. It is rather the whole view without giving room for any other possibility. It is all that is to be realised, *sarvasva*.

The theory of knowledge underlying this teaching thus gives the aspirant that truth which is all-inclusive, having nothing beyond itself. This is how it establishes the truth of equipoise, *samarasa*.

II. Ontology: The Theory of Being

The Ontology of *Avadhūta-Gītā* may be studied under two heads: the empirical and the absolute.

1. *The Empirical Reality:* The world consisting of manifold aspects, spirits, that is, the individual selves and matter consisting of all that is non-spirit, is the subject matter of this study. To decide the subject matter and to define it is of very great significance in philosophical thinking. The present discourse presupposes that the world with all its different aspects, irreducible in character, presents an organised and unitary system following its own law and order. The recognition of the world as an orderly system is the one significance of the expressions like 'Know that the whole world is . . .'⁽²¹⁵⁾, 'The whole world is presented to be . . .'⁽²¹⁶⁾, 'The whole world is of the five-fold element'⁽²¹⁷⁾, and so on. In those passages an emphasis is laid on the concept of the whole. It is an expression of the recognition of the world as an orderly system.

(i) *The World of Material Objects.* The material objects are reduced to five elements. earth, water, fire, air and ether.⁽²¹⁸⁾ They are characterised by attributes like sound and so on.⁽²¹⁹⁾ But this does not mean that this position is similar to that of *Vaiśeṣika*. Consistently with the other ideas connected with the material world, the ideas like *prakṛti* and *mahat*, the expression sound and so on must be taken to be the language of subtle elements, *tanmātrās*. Along with the *tanmātrās* the eleven organs, *indriyas*, five motor, five sensory and mind, *manas*, may be taken up consistently with the spirit of the outlook that governs the whole thought. All these entities have their origin in what is called *ahamkāra-tattva* which in its turn has its origin in *mahat-tattva*. This is indicated by the author's statement. 'The world beginning with *mahat*',⁽²²⁰⁾ and so on. The spirit of this statement makes it clear that the world consisting of these items is the object of common experience, because it is this world that is said not to appear in the case of the philosopher, *avadhūta*. He says, 'Nothing of the world beginning with *mahat* and so on appears to me.'⁽²²¹⁾ This world has its origin in the root matter called *prakṛti*. The root matter consists of three factors, *sati*, *rajas* and *tamas*. The theory of causal relation that governs the whole thought is evidently what may be called existent-product-theory, *sat-kārya-tāda*, upholding at the same time God's wonderful creatorship. The world beginning with *mahat-tattva* is the object of experience. It is therefore manifested, *vyakta*. The non-manifested, *avyakta* is its cause. It is the root matter, *prakṛti*. God is the origin of both the root matter, *prakṛti* and its evolution. God is the maintainer and the destroyer of all. This is clear from the very expressions such as 'The

whole world beginning with *mahat-tattva*'⁽²²²⁾; 'The manifested is the whole world and the non-manifested is the root matter, *prakṛti*'⁽²²³⁾; 'All this is made by the self'⁽²²⁴⁾; 'By the mere fact of the Lord all this of moving and non-moving entities is produced, it exists and is destroyed.'⁽²²⁵⁾

The whole world consisting of these various elements exists in space and time. Space is extension. It gives extendedness to the things existing in it. Time is duration. It gives duration to the things existing in it. Of the two, time and space, time is taken to be the origin of space. The author says, 'Without time space does not exist'.⁽²²⁶⁾ The process of the world is beginningless and endless to a superficial mind. But to a man of wisdom everything however enduring it may appear to be has a definite beginning and end. This is the implication of the passages such as, 'There are neither the *Vedas*, nor the world, nor the Gods . . . *Brahman* alone is the only Reality',⁽²²⁷⁾ and 'The surface is illusion. The middle is correct knowledge. The truth ought to be understood as being in the heart of the middle'.⁽²²⁸⁾

(ii) *The Individual Self*: An individual self is called in Sanskrit, *jīva*. It is essentially a knower. It is in a body. If it is taken to be confined to the body in which it is housed, it is considered to be an individual having other individual selves on the one hand and the whole of the material world on the other set over against it. Its body is made of the five elements.⁽²²⁹⁾ It is signified as 'I'. It is supposed to be the doer and enjoyer of the results of its doing. The narrow outlook of the individual self causes distinction between different items of action. In these circumstances some action is identified as auspicious and some other inauspicious. In this connection 'doership' and 'enjoyership' are superimposed on the individual. Each of its actions is traced to some past action and it is supposed to have a reference to future action. To explain this chain of action, past, present and future continuity of the world is posited. This is implied in the following passage in which the author points out that it is a wrong view.

'Of the action, past, present and future, I am not the doer. Nor am I the enjoyer. This is my realisation giving no room for doubt.'⁽²³⁰⁾ The man being ignorant of truth finally assumes that action is beginningless and endless. The whole cause of life is thus made an assumption and a super-imposition. All about reality is forgotten. Appearance is mistaken for reality. Reality that transcends appearance is denied. The egotistic tendency in the individual self finds no bound. The whole life has thus become an aggregate of

baseless imaginations and illusions. Under this condition different theories of the individual self and its enduring character are expounded and they are made popular and thus unconsciously or consciously an attempt is made to keep away the whole of humanity from truth.

Illusion is suffering. Life is nothing but illusion. Illusion is not passive. It breeds further illusion. There is finally the illusion that mistakes misery for happiness. With it different items of miseries are selected and encouraged. It is thought that there is nothing higher than what man can do. Even the possibility of real happiness is completely forgotten.

Placed in this predicament an individual self is supposed to go from one body to another. Receiving a new body is birth. Leaving it is death. Thus a secondary meaning is attributed to birth and death and its enduring character is emphasised. It is supposed that it is by its own merit constantly engaged in ceaseless movements. The Lord in condemnation of a view like this says 'O Mind! Why do you, being deluded, run away like a ghost?'⁽²³¹⁾ An individual self is thus in endless bondage. It falsely hopes to get release by means of certain other delusions which only bind it further without the question of releasing it. The Lord explains this point in all its details in the course of his teaching.

(iii) *The Individual Self and Society: This world and the other worlds.* The discourse of the *Avadhūta-Gītā* refers to a definite social life which is highly evolved with all the developments of cultural and spiritual institutions. An individual begins his life in a family from a father and in the womb of a mother. He has the environment in which he can lead a life according to the satisfaction of his desire. In childhood he is engaged in innocent activities. In youth he is after worldly pleasures. In adult life he has his own way of doing things having all the comforts of a house, servants and so on. He has a party to serve and a party to defeat. He has the partnership of a wife to enrich life and for posterity. He belongs to a caste and community or he is casteless. He belongs to a definite order of life and he follows a definite discipline (*svarna* and *āśrama*). He has his own relatives to serve and enemies to destroy. He has the power to inflict injury on others or to give protection and comfort. He is engaged in sacrifice. The Gods are pleased with it. There is the *Veda* to give him this knowledge. He has the capacity to interpret things to suit his convenience. He has the good, *purusārtha*s, to realise in the form of duty, wealth,

desire and liberation (*dharma, artha, kāma* and *mokṣa*). To realise each of these he has definite institutions. There is a definite code of good and bad actions. Good actions give rise to merit, *pūṇya*, in the doer. The bad ones cause demerit, *pāpa*. Merit takes the individual after death to the world of happiness, and demerit to the world of misery. Accordingly the paths are defined. The path of smoke, *dhūma-mārga* takes one to hell; and the path of light, *dīpti-mārga*, to heaven, *svarga*.⁽²³²⁾ Everything is thus in its place. Law and order govern everything. One can safely depend upon things around one with a sense of security. There is the system of preceptor and student and education to help knowledge. Above all there is wealth to give every comfort.⁽²³³⁾ Added to this the mind is capable of creating happiness and a happy environment.⁽²³⁴⁾ What more do we expect from civilisation? What need is there to bother about ideas that are away from this world of here and now?

(iv) *From asat to sat* (*Lead me from the unreal to the real*). From the empirical to the transcendent: from appearance to reality: from the individual to the universal.

Lord Dattātreya effectively opposes a view like the above with regard to the reality of life. ‘Having left the immortal self which is no other than the state of equipoise, the imperishable freedom, this crow-like man has gone astray preparing himself to go to hell.’⁽²³⁵⁾

He points out how foolish it is to think that life here is all that exists. He illustrates how it is fallacious to hold that the highest organisations can bring us happiness. He shows how the very idea of the beginning of life and its direction has nothing commendable in it. By way of illustrating this idea he says: ‘That, such as excretion, is the fearful hell. The secret organ is made of the same stuff. Why do you not see? O mind! Why do you run into it?’⁽²³⁶⁾ He asks the man of the world to reflect a little if he can really convert misery into happiness.

He notes a fundamental defect in the empirical view of things however promising it may appear to be. He says ‘Beginning with duty and ending with liberation we have absolutely no desire to attain to anything. How can the men of wisdom imagine things on the basis of attachment and detachment?’⁽²³⁷⁾ His idea is that all empirical organisations are utterly irrelevant to a person who is indifferent to them. But can a man of the world be indifferent to the truth? Can his illusion give him real solace in life?

The Lord at the same time illustrates how all the high concepts made use of by a man of empirical interest are hollow and are far removed from truth. He says: 'It is not the same as release. It is not the same as bondage. It is not the same as merit. It is not the same as demerit. It is not the same as fullness. It is not the same as poverty. It is all equipoise. Why do you bother in mind about its nature?'⁽²³⁸⁾

So he asks the student to find out and understand the truth, the absolute state of equipoise, *sarvasama*.

(v) *The World of Reality Is knowledge of Reality possible?* This question is inevitable. Everything that we know is unreal. The previous considerations have led us to this conclusion. All we know is unreal. Our knowledge is unreal. We ourselves are unreal. Everything connected with us is unreal. All our reflections are therefore unreal and our conclusions are unreal. How is then the knowledge of reality possible? How can the knowledge which is unreal in itself present the real? If all that is is unreal, then to whom should the knowledge present the real? What is the status of knowledge in this circumstance? Considerations like these are involved in the original question. Is knowledge of reality possible?

The Lord's answer to this question is found in the two concluding verses of the first chapter. He notes there that there is no source of the knowledge of reality except the proper preceptor. The real preceptor is he who is absorbed in the state of equipoise, *sama-rasa-magna*, purified by meditation, *bhāvita-pūta*, and philosopher, *avadhūta*. In the light of *Bṛhad-Āraṇyaka-Upaniṣad*, the state of equipoise, *sama*, is the highest truth. Equipoise is the essence of Reality. The preceptor is one who is merged in this essence. Because of this circumstance his whole life is holy. He has nothing worldly in him. He is a philosopher. Instruction pertaining to the nature of reality must come from him.

The Lord defines the nature of this instruction as being based on 'knowledge in essence' brought to light by philosophy. This knowledge is a case of spontaneity. It is conditioned by nothing empirical. It is ever there. It shines all in all when the empirical life ceases to operate. Philosophy is its presupposition. In the light of the present teaching knowledge stands for two ideas. (1) Knowledge behind philosophy and (2) Knowledge resulting from the study of philosophy. The identity of these two cases of knowledge is signified by the whole expression of these two ideas. 'Knowledge in its essence' is thus the basis of philosophy though it is said to be manifest from the latter.

So the whole cause of knowledge is 'knowledge in its essence'. How is then this knowledge different from ordinary knowledge?

The Lord's answer is that it is different. Though it is said to have its origin in philosophy, it is spontaneity. For this reason philosophy partakes of its nature. Nothing empirical can be identical with this. The implication of this position is very great. Without philosophy human reason appears to solve all problems. Some aspect of this attempt is generally called philosophy. Whatever the depth of this philosophy be, from the standpoint of philosophy recognised by the Lord, it goes counter to the latter. Its origin is individual experience with all its limitations and relative character. It can never approach reality. But yet there is the talk of reality in it. Most of the attributes of reality are considered by it. But it still remains a mere talk. It consists in the end of plain words as the meaning of a word and in this circumstance is necessarily bound to have only an empirical significance. If a person who serves a master to attain selfish ends and who has become expert in this direction, happens to think of God, he thinks of Him only in terms of his experience, that is, as one who helps him to achieve his selfish ends. The real idea of God never occurs to his mind. It is in fact meaningless to him, as he is seriously attached to what he thinks.

With reference to his thought the word God is borrowed but the meaning is his own. Somebody may tell him the meaning, but what is said is nothing but a word and he has his own meaning for it. It is indeed difficult to escape from this web. Explanation borrows words and words are taken to have only the meaning that never goes beyond individual limits. Take the case of happiness for example. To a man of commonsense, happiness is material. If he were to hear that liberation gives happiness he may use the same expression, better than the teacher, but the happiness he attributes to it is nothing beyond the empirical.

In the light of these considerations it is possible to see that in all the philosophy that we generally talk of there is nothing but the process of learning new words for old ideas and in some cases an imaginary extension of the ideas. For instance we are familiar with a human ruler. On this basis the world ruler is imagined and he is called God. This is nothing but the extension of the ideas connected with ruling. On the analogy of a human ruler God is imagined. He is therefore similar to a human ruler. God as absolute ruler is never understood.

In what we call scientific learning there is the increase of the objective items, but no corresponding increase of knowledge. In such cases what is learnt is the same, that is, the law, the principle and the application of knowledge are the same and the objective contents are different. So even though the knowledge of science is supposed to grow, man is not developed. He is the same. From the point of view of knowledge he has never gone far from the starting point.

Similarly in other cases of knowledge he has only developed his imagination but not knowledge. At best he knows only how to please others with his fine imagination, expression and experiment. But he has no peace within himself. His different faculties are constantly at war with themselves. He does not accept what he believes. His imagination may be appreciated by others, but is a burden to him. He prescribes things for others but he never follows them. He is a teacher, but his teaching is of no avail to him. No peace comes out of it. To be of a civilisation or not of it makes no difference in this circumstance, because materially all civilisations are the same, because as they are they do not transcend empirical import.

Empirical knowledge is in truth no knowledge. Knowledge in the real sense is the identity of philosophy and 'knowledge in its essence'. The latter without the former is uncontrolled and the former without the latter is myopic. The identity of the two is life itself. It is the gift of knowledge. In the case of empirical knowledge there is no relation between the two. One does not lead to the other. Empirical life is therefore of no knowledge and of no reality. All this is illustrated in the course of this teaching in greater detail.

Knowledge: Of the two limbs of knowledge, philosophy and 'knowledge in essence', in understanding the nature of knowledge the latter must not be made the starting point. To start from 'knowledge in its essence' ends in subjectivism as it gives no room for the objective test. One therefore ought to start from philosophy and arrive at 'knowledge in its essence' in its light. This is the significance of the Lord's insistence on the point that 'knowledge in its essence' ought to be manifested by philosophy. This is not to make the former dependent on the latter. But it is to remove possible errors that may be committed in the individual interests. 'Knowledge in its essence' being the same in all circumstances the disciplined approach to it is more appropriate than the undisciplined one. Further without discipline which is no other than philosophy 'knowledge in its essence' can never be conceived. Philosophy is therefore indispensable.

What is philosophy? To begin with it must transcend all that is empirical consisting in their broad sense of the fields of perception, inference and verbal testimony called instruction, *upadeśa*. Its subject matter must be that one reality underlying all reality without exception. It must have no other interest.

Of the three sources of knowledge, perception and inference are governed by our likes and dislikes, but the case of verbal testimony is different. In empirical life its meaning is conditioned by empirical ways of thinking and in this circumstance the verbal testimony is not left to itself. If a person were to put to himself the question—What I understand to be the meaning of the word in question is attributed by me to the word; if so what is the real meaning of the word? Then the person has mentally entered into the field of the non-empirical. To put this question effectively the person must have studied the whole field of human language and reduced it to a system with the governing principle of the whole system. He must at the same time see that the relation between the word and its meaning is spontaneous being subject to nobody's will. If he is able to attain to this position, then only is he able to appreciate the function of verbal testimony in the scheme of knowledge. This frame of mind is sure proof that this is a case of realisation. It is the ability to recognise *Veda* as *Veda*.

Veda is not limited by experience. It is therefore the one source of the knowledge of the Ultimate. To be the source of this knowledge it needs to be recognised as *Veda*. This is the recognition of the distinctive feature of *Veda*. *Veda* is impersonal. It comes from no author. It is self-established. For there is no author to give it validity. It presupposes nothing and is followed by nothing. Hence it is eternal and indispensable. It is for this reason signified in Sanskrit as *apauruṣeya*, impersonal, *svataḥ-pramāṇa*, self-valid, and *nitya*, eternal and indispensable.

The term *Veda* is not something that can be applied to any piece of literature. It cannot be applied to an instruction, a revelation or a revealed scripture, because all these presuppose experience. Without experience or the knowledge of the taught there is no instruction. Further a revelation needs to be intelligible. This is to admit that the meaning of revelation is already familiar to the person to whom revelation occurs. *Veda* is therefore profoundly different from revelation. *Veda* comes from the root *vid* to discover. It is therefore something the meaning of which is to be found out. The process of

finding out the meaning is called *Vedānta*. *Veda* and *Vedānta* are therefore one in purpose. Without *Veda*, *Vedānta* has no occasion. But without *Vedānta*, *Veda* has no purpose to serve. This means that *Veda* and *Vedānta* must exist in a single mind. The absence of the one means the absence of the other. If they are, then they are together. Otherwise they are not. Learning *Veda* without *Vedānta* is not to have *Veda*. It is the negation of *Veda*. Learning *Vedānta* without *Veda* is irrelevant. It is therefore the negation of *Vedānta*. Both are thus together or they are together absent. The popular idea that one knows *Veda* and the other *Vedānta* and so on is not based on truth because it creates a gulf between *Veda* and *Vedānta*. Sound knowledge requires a careful study of both by the same person. To find out the meaning of *Veda* is to see harmony in the whole of *Veda* with reference to a single meaning. The meaning of a *Vedic* word therefore must be such that it must be completely in harmony with the rest of the *Vedic* teaching.

From this point of view, even perception and inference which were once supposed to go against *Veda* come to have a fresh significance and with this significance they become one with *Veda*. The observation that experience consisting of perception and inference is limited refers only to that circumstance which does not give room for *Veda*. But in the presence of *Veda* these two sources of knowledge gain fresh significance and with this, life becomes completely spiritualised. In this circumstance what is presented by perception and inference is an aspect of Truth and it is no longer second to truth. The same body perceived at the empirical level is something opposed to Truth. Against Truth it demands selfishness. The same body perceived at the spiritual level amplifies truth, because then it illustrates omniscience and the omnipotence of Truth. Similarly a position reasoned out at the empirical level is not higher than imagination and it has reference to a relative idea. Take for instance the God inferred as the author of the world. Though it is called God on the empirical level it is in no way better than a pot-maker having all his limitations. But God as the author of the world on the spiritual level is purely transcendent and beyond limitation.

So *Vedānta* is the language of harmony in the *Vedic* teaching. With regard to finding out harmony apparently two standpoints offer themselves — non-duality, *advaita* and duality, *dvaita*. Lord Dattatreya accepts neither. He rather asks us not to bother about them. He seriously asks how can one be free from duality and non-

duality if one continually engages one's self in knowledge and non-knowledge? ⁽²³⁹⁾

Against these view-points he emphasises the outlook of equipoise. In the light of *Bṛhad-Āranyaka Upaniṣad* this view-point is free from all prejudice. Duality and non-duality find in it equal recognition. Neither is sacrificed for the sake of the other. Neither is over emphasised. The state of equipoise is the truth that pervades through all of the grades of reality, including duality and non-duality. The author defines the man of wisdom, the philosopher, as absorbed in the essence of truth, that is, equipoise.

Viewed from the point of view of the state of equipoise *Veda* with reference to verbal meaning without insight needs to be transcended. It is for this reason in the concluding verses of several chapters the Lord reminds the student of the insufficiency of *Veda* and in this connection he commends the importance of teaching of the philosopher who is *avadhūta*, the outcome of 'knowledge in its essence' based on philosophy.

The present work *Avadhūta-Gītā* is an example of this. It does not replace *Veda*. It rather emphasises the importance and indispensability of *Veda* and *Vedānta*. All this is the necessary implication of basing 'knowledge in its essence' on philosophy. This implication is further justified by the fact that the Lord calls the Truth he expounds *Brahman* as it is clear from passages like 'It is established that all this is Brahman. Śruti teaches the same truth in various ways.' ⁽²⁴⁰⁾

2. The Absolute: *Brahman*

Lord Dattātreya brings out the significance of the concept of *Brahma* by various expressions such as equipoise, *sama*, equipoise-essence, *sama-rasa*, knowledge immortal, *jñānāṁṛta*, self, *Ātman*, I, *aham*, the highest, *paramāmī*, the Reality, *tattvam*, the auspicious, *śiva*, and so on. Each of these words has its individual significance. It shines absolutely in its own context. Each idea he makes use of is an exposition of the relevant *Vedic* position. His exposition of *Brahman* or of *Vedic* thought tolerates no dualism. At the same time it is far from barren non-duality or identity. His is of the essence of equipoise which is all inclusive and all transcendent. It is the one possible explanation of all that exists in various ways. Nothing in existence is opposed to it and nothing is an addition to it. World or no world it is the same. Apart from it there is nothing. There is nothing with it. Even non-knowledge and illusion are not outside it. Pleasure, pain

and such other qualities as well as relative nature do not fall outside it. It is the essence of equipoise in the most exhaustive sense. It is the only explanation of the universe. It is not auspicious as opposed to the inauspicious. It is complete. It pervades all. Its auspicious character is such that the auspicious and inauspicious are the same to It. It is not the mere creator and sustainer of the universe. It is the essence of the universe. It is devoid of internal and external distinctions. As being the essence of equipoise, It is beyond comprehension and beyond exposition. To say that It is 'this' is wrong, because it presupposes distinction of 'that'. To say that It has no distinction is wrong because it presupposes the distinction of that which has distinction. To say that It is the creator is wrong because it presupposes the created apart from It. To say that It is the ruler is wrong because it presupposes the ruled. There is for the same reason no self that knows It, meditates upon It, reflects upon It and realises It. It has nothing objective in it because it is the very essence of the subject. It is not something known, meditated upon, reflected on and realised. It is a unity admitting of no division. It is in itself distinctionless. It is partless, *akhanda*, complete, *pūrṇa* and self-established, *eka*, establishing all in the same circumstance.⁽²⁴¹⁾

The world considered to be different from It is unreal. That which modifies It is unreal. That which goes against It is unreal. That which does not recognise It, does not amplify It and make It all in all is unreal. That which goes with It is Itself. It is the all-absorbing Reality. The Lord illustrates this Truth by the example of space. This is only an illustration and it has all the limitations of an illustration. Though the world appears to have its own individuality, it is not without the element in it which finally negates it and in its place installs *Brahman*, the all-reality. Looked at properly, everything, whatever its disposition may be, is an evidence of this highest truth.⁽²⁴²⁾

The Lord's study of *Brahman* can be brought under two heads: the proof and the conclusion.

Proof:—There are in the world all aspects of reality with all shades. Certain entities are apparent and certain others are non-apparent. Some are relative and some appear to be absolute. Some are good and some are evil. Some are auspicious and some are non-auspicious. Some have binding effect and some appear to effect freedom. Some entities are limited and some appear to be unlimited. Some are opposed to truth and some are unopposed. Some appear to be spiritual and some non-spiritual. Some are divine and some are

non-divine. Some are rational and some are irrational. Some are real and some are illusory.

Each of these conflicting elements has its own place in life. Each location is equally significant with others. Each is as indispensable as others. Each is relative to others. Relativity is the law of existence. Even the so called non-relative is relative to the relative. The so-called absolute is relative to the non-absolute. There is nothing that falls outside the system. Even illusion has its own place and it has to fulfil a definite purpose. The removal of it ensures knowledge. Similarly without misery happiness is not promised.

The contents of the world may be relative. But what is the status of the world as a whole? The Lord's answer is that it is equally relative—the relative world being related to the absolute world and *vice-versa*. Supposing that this absolute is called God, it is easy to see that He is after all relative to the relative world. He is therefore no God. All the same there is this idea of God operating in different minds based purely on imagination. This is also an item of the world. The ideas of worship and so on are the contents of this item. They are all with all their circumstances nothing but imagination.

Thus the contents of the world are relative. The ideas are relative. The world is relative. Unity, identity, non-duality and duality are relative. Even to say that they are relative is relative.

Does the relative exist by itself? Does it establish itself? 'No' says the Lord. The relative existing by itself is a contradiction in terms. The non-relative is therefore the explanation of the relative. The non-relative is God. In the very opening passage of the *Avadhūta-Gītā* he definitely concludes that all circumstances of an individual self and its realisations are the work of God. The circumstance and realisation of an individual self comprise all that exist because being relative it presupposes all that is relative to it. It is all the work of God. Without God there is neither circumstance nor realisation. God is therefore the explanation of all. This means that the relative exists in the non-relative. The non-relative is necessarily beyond all that is relative. It is God. If anything relative is introduced into it, then it falls short of God and becomes a mere idea like other ideas that are the content of the world. The truth of God is therefore such that it establishes the relative without Itself being relative in any sense.

After expounding the non-relative character of God the Lord takes up the question of the relation of God to the world. Is God related to the world? To hold any relation is to bring down God to the

level of the world. One cannot be blind to the implication of this proposition. If God is brought to a lower plane it simply means that the problem of finding the source of all remains the same. That which is relative in any sense cannot be the source of all. So he discards all relative ideas and points out that God is that by which all this is filled up by means of Itself in Itself. Its non-relative character is such that once you understand It then you do not see anything else. It is all identity. It is the self of all. It is all pervading. It is all identity. It is self-existence. It is at the same time the maker of the relative. This is its wonderful power. The relative does not exist as a second to God. It is the mark of the wonderful capacity of God. As such, the relative is the mark of God. If once God is understood then there is no longer the relative, because it is then the world of 'all', that is, God. This is the Truth of Self, *Ātman*. To understand this is to see that all this is God, that is, *Brahman*. It is the truth of equipoise, *Sama*.

Conclusion:—The Lord points out that to understand this Truth by the study of philosophy is to see the very essence of *Vedānta*, *vedānta-sāra-sarvasva*. The essence of *Vedānta* is the following: Equipoise, *sama* is the truth complete. It is complete in the sense that It is all and there is nothing outside It. But It does not negate all, because in the face of negation of all there is no occasion to establish It. It is devoid of all the implications of the concepts, duality and identity.⁽²⁴³⁾ Duality negates the complete. Identity makes the complete non-operative. But the Truth is complete. As complete, the Truth itself negates duality and identity. The Lord observes 'The imagination of duality and identity is indeed the greatest of the delusions.'⁽²⁴⁴⁾ He says 'How can I say that all this is identity or duality?'⁽²⁴⁵⁾ and concludes that the Truth is knowledge immortal, the essence of equipoise, comparable to space⁽²⁴⁶⁾, that is, untainted and the real self in every individual. He characterises this truth as 'That which presupposes nothing and admits of no cause behind it.'⁽²⁴⁷⁾ It is for this reason the auspicious of the auspicious.

III THE THEORY OF LIBERATION, MOKṢA

The Lord defines liberation as the unconditioned existence characterised by equipoise, having no beginning and end and transcending knowledge as such.⁽²⁴⁸⁾ It is beyond everything that is relative. In this state there is neither knowledge nor non-knowledge.

It is a state of all enduring awareness. It is free from all defects. It is auspiciousness itself. It is more than the state of bliss. It is equipoise. It is untainted by relativity in any sense. It is absolutely immediate. It has nothing mediate in it. It is knowledge in its essence, *svabhāvabhāva*. It is pure existence, being complete in itself. It is the self, *Ātman*. It is *Brahman*.

THE DISCIPLINE LEADING TO MOKṢA

Lord Dattātreya sees no meaning in the conceptions of discipline made popular by various *Darśanas* such as *yoga* with its six limbs, instructions by preceptors and institutional morality. He sees that they are irrelevant to the truth of self, *Ātman* which is pure in itself. He says:—

'That which is pure is not attained by means of the discipline of *yoga* with its six limbs. Nor is it attained by the destruction of the mind. Not is it attained by the instruction of a preceptor. Verily it is Itself. It is the Reality. It is self-established.'⁽²⁴⁹⁾ Knowledge does not lead to it. Reasoning does not help it. No meditation, no discipline and no spatial and temporal conditions make it realised. There is no preceptor to teach it. It is knowledge in its essence. It is 'I'. It is Reality. It is untainted even as space is. It is self-established. It is ever enduring. The Lord says:—

'This knowledge is not of the character of human reasoning, nor is it the meditation prescribed by *yoga*. It does not presuppose particular space and time. It is not obtained by means of the instruction of a preceptor. It is consciousness itself. It is reality. It is like space. It is spontaneity. It is stable.'⁽²⁵⁰⁾

In order to understand it one ought to be free from attachment and hatred. To do good to others must be the very disposition of this one. One's knowledge of the Truth must be beyond doubt. The Lord says:—

'The person who is free from attachment and hatred, who is intent upon doing good to all creatures, whose knowledge is stable and who is irresistible attains the highest Truth.'⁽²⁵¹⁾

One must possess wisdom. One must be able to appreciate the Truth beyond conception, beyond relativity, the Truth which shines beyond all and is in itself. The Lord says:—

'Spontaneous, unborn, ununderstandable is the essence. If one realises it and to one's entire satisfaction enjoys it, then one is never tainted

by defects. Merely because this realisation has not occurred even once, one ought not to do any action. This is how a mendicant or a person who practises austerity is not bound.'⁽²⁵²⁾

There is no use of a blind study of even *Veda*. There is no use of practising any religion with great devotion. There is no use in following the instructions of particular teachers. The Truth is beyond all this. The Lord observes:—

'There is required no *Veda*, no discipline, no sacrifice connected with removing hair, no teacher, no pupil, no wealth of different kinds and no religious marks. That is the Lord Self, *Ātman*, the all-enduring. It he attains to.'⁽²⁵³⁾

To speak of liberation in terms of bliss betrays one's self-interest. In a sense it is an expression of the narrow individuality. Liberation is therefore beyond bliss.

One must be very careful in following all these ideas. The Truth is equipoise. It is beyond all relativity. It transcends even the state of equipoise in case it has in its purview anything relative. It is beyond all Gods. The God who stands outside the creation in any sense is no God. The God who is considered to be within the heart of the world may after all be relative to the world. He is therefore no God. The God who is incapable of giving rise to the universe without in any sense being modified by the creation, the God who is incapable of explaining all aspects of the world, good and evil, right and wrong, real and unreal without giving room for duality in any sense is no God. To hold that God is the only reality, to hold that the world is unreal or to hold that God is a mere abstract does not solve the problem of God or of the world. To concentrate on God in an exclusive sense is unwarranted, because God must be all-inclusive and all-explanatory. To deny the world is to deny God, because with the denial of the world the problem of having a God is denied. The consideration of the reality or the unreality of the world for its own sake is not justified unless it has in view the establishment of the truth of equipoise. The Lord compares the world to a mirage, only to illustrate the absolute character of the truth of equipoise. If this truth is appreciated then the questions of duality and identity lose their significance. Realisation of this truth has a practical importance. With this realisation the common ways of worship, meditation and discipline disappear and in their place contemplation on the truth of equipoise emerges slowly. With more and more of realisation the same pristine and venerable expressions like 'equipoise' and others gain

more and more significance. Thus to a discerning eye there is throughout a systematic growth of spiritual discipline presented by the Lord. The discourse therefore mirrors the spiritual growth of the person in question.

The Truth of equipoise mercilessly demands a way of life consistent with it, a way of life that leads to its realisation, and a way of life by which the person attains to this truth. The Lord notes that the truth is the highest Reality which is not relative even to the relation of the teacher and the taught.⁽²⁵⁴⁾ He insists thereby that what usually takes place between a teacher and a pupil is irrelevant to truth, because truth is all transcendent.

The Lord has so far indicated the negative aspect of the discipline. What we have to note in this connection is that what is negated by the Lord is not so much the negation of the particular words, knowledge, preceptor and so on, but it is the negation of the thought behind these expressions. With the correct understanding of the truth all these terms become retained with a fresh significance. An appreciation of this aspect of the teaching has a great disciplinary significance. A word by itself is innocent. It is neither the cause of happiness nor of misery. This is the circumstance connected with even those words that figure in the expression of opposites such as happiness and misery; reality and unreality; good and evil and so on. In these cases the real opposition is not between words but between meanings attached to them. It is therefore the meaning that is the cause of different emotions. But commonly the words are made much of and the effect of the meaning is totally ignored. Such is the case with *duality*, identity and so on. When the Lord says that the truth is not this nor that he is considering the meanings of the words, but never the words themselves. He is prepared even to reject the term 'equipoise', *sama*, if a lower or relative meaning is attached to it; and he is in the same breath prepared to signify the Truth as identity, *advaita* or duality, *dvaita*, provided the correct meaning is apprehended. It must not be forgotten that after all he is out to determine the meaning of *Veda* having the whole of *Veda* in view. He readily respects all words provided the meaning is truly *Vedic*, that is, it is truly the expression of the truth of equipoise, *sama*, the absolute of the absolutes.

The philosophy of 'equipoise', *samarasa*, is in no sense forced on the *Vedānta* thought. As it is already noted, *Bṛhad-Āraṇyaka-Upaniṣad* expounds this truth as the meaning of the whole *Veda*.

The same is substantiated in the *Avadhūta-Gītā*. To understand this is to see the unity of thought both in *Śruti* and in *Smṛti*. Not to see the unity of thought in them is often due to the mistake of trying to draw too close a distinction between duality and identity. Of the two, duality and identity, both are true and both are false. The history of *Vedānta* thought illustrates this point. Men of wisdom have from the beginning insisted on the perfect unity of the *Vedic* thought. This is beautifully illustrated by the *Yoga-Vāsiṣṭha* —

'Duality and identity are innate even as a tree is innate in the body of the seed. One who sees the world beginning with *cit* (the Ultimate Truth) and ending with an atom (an insignificant thing) (with an outlook consistent with this truth) is one who really sees' (255)

'Neither duality nor identity
neither the seed nor the sprout
neither the gross nor the subtle
is not non-born, but it is really born' (256)

Neither duality nor non-duality is therefore the truth. Each is born. Each is the work of the imagination. Each is the negation of truth. The philosophy of the *Vedas* is therefore neither duality nor identity. It is the philosophy of equipoise, *sama*, as the *Brhad-Āraṇyaka Upaniṣad* puts it. The same is the philosophy that Dattātreya has expounded in the *Avadhūta-Gītā*.

It is with the background of these ideas that the positive side of the Lord's teaching can be appreciated. He says 'Avadhūta absorbed in the essence of identity and purified by the contemplation over it expounds carefully this highest truth' (257). One must realise that this is a serious discourse. In recognition of the seriousness and purity of the exposition, the Lord calls it the highest and purest, *pralapana*. He notes thereby that the usual instructions never help correct understanding. He says —

From the *guru* to whom this discourse is given, to him the Reality, equipoise, shines itself (258). So he distinguishes the real preceptor from the false one. The reason he has already given for this is to be kept ever in the mind.

This is expounded on the strength of 'knowledge in essence' based on philosophy (259).

All this means that without the proper preceptor it is not possible to understand the truth. Mere imagination or system-making

according to individual taste does not help knowledge. To a person who is prepared to receive instruction, the preceptor is ever there and his instruction is ever ready to help him. Both are presented in what is called *Veda* and *Vedānta* together forming a unity of thought.

To approach this aspect of discipline requires purity of heart. This purity is marked by non-attachment to the things of the world including the ideas of the truth. This is detachment of the highest kind. It is the complete absence of the three-fold desire, desire for sons, desire for wealth and desire for woman.

The person who is endowed with detachment must have the devotion to truth, 'equipoise'. The Lord demands: 'Therefore the mind must be protected from all evils. If it is free from worries, then the intellect is able to operate.'⁽²⁶⁰⁾ To the person who is equipped in this manner the Lord says:

'By the Lord Dattātreya, the philosopher, the embodiment of peace itself is expounded this great truth. Those who study it and appreciate it, to them there is no rebirth.'⁽²⁶¹⁾ After the teaching of the *Bṛhad-Āranyaka-Upaniṣad* 'O dear, Self must be realised, heard, that is, understood, meditated on and appreciated.'⁽²⁶²⁾ This is the one process of discipline leading to liberation, union with Dattātreya, the essence of equipoise, *samarasa*.

dattādvaitam param tattvam yathā-mati jayoditam
dattasyaivārpitam tat syāt sarvam datta-mayam śivam

'Equipoise which is no other than Datta, that is, Dattātreya, is the highest truth. As inspired by Him it is expounded by Jaya—Sri Jaya Chamarajendra Wadiyar Bahadur. May it be dedicated to Dattātreya Himself. All this is Dattātreya, the Auspicious of the Auspicious.'

O Gods! May we (the seekers) hear with (our ears) the auspicious (truth of Vedānta). May we, the performers (of sacrifice which is no other than meditation) see with our eyes of knowledge the auspicious forms of the truth. May we, who are possessed of organs (drawn away from the external world and fixed) on the subtle truth attain an existence free from defects, of a duration prescribed by Deva (Prajā-pati). May Indra, who is heard of by the ancients contribute towards our welfare. May the omniscient pūsan contribute towards our welfare. May Tārkṣya unhampered in his flight contribute towards our welfare. Aum. Peace, Peace, Peace.

3. THE AVADHUTA-GĪTĀ

Avadhūta-Gītā is another work composed by Śrī Dattātreya. It consists of eight chapters comprising in all 289 *slokas* (verses) of different metres. The whole work is devoted to expounding self-knowledge, *svātma-samvitti*. The fourth chapter is given a special title, the Definition of Essence, *svarūpa-nirṇaya*. The fifth chapter is entitled the exposition of insight into the truth of equipoise, *sama-dṛṣṭi-kathana*. The sixth chapter is entitled the determination of liberation, *mokṣa*, *mokṣa-nirṇaya*.

The work claims to be an exposition of *Vedic* thought in the light of the teaching, 'That thou art' and so on. Consistently with this teaching it lays special stress on 'equipoise' in the name of *sama*, *samarasa* and so on. The tradition has given the name pure identity, *śuddhādvaita*, to this system of thought. Though the thought seems to be a variety of identity it has its own individuality. This point will be illustrated in a later section.

The style is *Vedic* or *Upaniṣadic* in character. It appears to be simple and commonplace. But closer acquaintance and understanding reveal that it is very difficult to grasp the thought behind it. The thought is profound. To understand it presupposes a careful study of *Darśana* literature. It is apparently nothing but mere repetition of contradictory ideas but in reality it is a consistent growth of a very complex thought, slowly emerging from identical expressions.

In the following pages an attempt is made to translate the Sanskrit verses. The translation of each verse of the first two chapters is followed by passages from *Śruti* presenting the same idea. The reason for this is the following. Lord Dattātreya in the course of his teaching repeatedly reminds the pupil that his teaching is nothing but an exposition of *Śruti*. In illustration of this idea it is thought that the statement of passages from *Śruti* may help to show the *Śruti* basis underlying each verse.

The passages of *Śruti* are taken only from the well-known ten *Upaniṣads* and these *Upaniṣads* are generally recognised to be purely philosophical in character. Judging from the standpoint of these ten *Upaniṣads* the disposition of Dattātreya's teaching may be determined.

In his exposition Dattātreya at times makes use of the identical expressions of *Upaniṣads*. Sometimes he makes use of similar expressions. In particular connections he explains the position of *Śruti*. But in all these circumstances he keeps in view the entire

Śruti teaching so that he presents nothing independently of Śruti and what he teaches is the very essence of Śruti in its entirety, *vedānta-sāra-saivasya*. All this will be indicated in particular contexts of the following exposition.

THE AVADHUTA-GĪTĀ

(Translation and the background of Śruti)

CHAPTER I

1. īśvarānugrahād-eva pumśāmī advaita-vāsanā
mahadbhaya-paritrāṇāt vīprāṇāmī upajāyate.

'By God's grace alone will there arise in men who are inwardly stirred the fragrance of non-duality which will save them from great fear.' *Īśa Upaniṣad*. 1: īśāvāsyamī idamī sarvamī yatkīmī ca jagatyāmī jagat. 'All this, whatever exists in this world of becoming, is permeated by the Lord.' The world is based on God. It is the work of God. Without the actual presence of God it does not exist. The Lord's pervasion is thus not passive. It is essentially operative. Against It one cannot have effort. What appears to be effort is an expression of disposition. That is the grace of God.

Māndūkya, 7: icchāmātramī prabhoh srstih

'The Lord's creation is a fiat of his will.' According to Śaikara this is *Kārikā* by Gauḍapāda and according to Madhva this is *Māndūkya* proper.

Kaṭha (1.2.22): yamī evaiṣa vṛṇute tena labhyah.

'He is obtained by him whom the Lord elects.'

Kaṭha (1.2.20): paśyati . . . dhātu-prasādāt mahimānamī ātmānaḥ

'He sees by means of His (Lord's) grace the all pervasion of Ātman.'

2. yenedamī pūritamī sarvamī ātmānaivātmanātmani
nirākāramī kathamī vande hy abhinnamī śivamī avyayamī.

'That by which all this is filled up is the self, by the same self it is created and in the same self it exists. How indeed can I pay my salutations to that which is formless, non-dual, auspicious and inexhaustible?'

Bṛhad-Āraṇyaka-Upaniṣad, Śanti says: pūrṇasya pūrṇatāmī ādāya pūrṇamī eva avaśiṣyate.

'Take away the complete from the complete. It is still complete.'

This truth is brought out as follows.—

Bṛhad-Ārankaya (1.4.17): atmaivedam-agra āsīt eka eva so kāmayate jāyā me syāt . . . ātmavāsyā karma. ātmanā hi karma karoti . . . pāntarām idam sarvam yad idam kim ca tad idam sarvam āpnoti. ya evam veda.

'There was only self before the creation of this world. It was one only. It desired 'I must have a wife. . . .' The activity of all this is self itself. It indeed takes place by means of self itself. By the same agency one has activity. . . . (By the same) all this is complete with all the accessories five in number. Whatever there is, all that is complete with all the accessories, that is, it is the work of the pervasion of the self. He who knows this obtains all this.'

Katha (2.5.14): arūparām . . . katham nu tad vijānīyām.

'It is formless . . . How indeed can I understand it?'

It is further said. neha nānāsti kim ca na

'There is no distinction in it. (Distinction, like one who understands, understanding and the understood).'

Māndūkya 7 śivam advaitam

'It is auspicious and non-dual.'

3. pancabhūtātmakam viśvam marici-jala-sannibham
kasyāpy aho namaś-kuryām aham eko nirajanah.

'The whole universe is nothing but the five elements. It is similar to the water super-imposed on the rays of the sun. To whom indeed shall I pay my salutation? I am the only being that is defectless.'

Taittirīya (2-1): tasmād vā etasmād ātmana ākāśah saṁbhūtah. ākāśād vāyuh. vāyor agnih. agner āpaḥ. adbhyah pr̄thivī.

'From that self which is expounded here, in this text, ether came. From ether came air. From air came fire. From fire came water. From water came earth' So all that is created by self consists of five elements.

Bṛhad-Āranyaka (1.4.1): ātmaivedam agra āsīt. . . . nānyad ātmano apaśyat soham asmiyā agra vyāharat tato ahām nāmābhavat.

'There was only self before this creation. It saw nothing distinct from itself. At the outset it said 'He I am'. Therefore it became the bearer of the name "I".' Hence 'I' in this context should not be confused with the individual 'I'.

Mundaka (3.1.3): nirajanah paramām sāmyam upaiti.

'He who realises it becomes defectless and attains to equipoise, the highest Truth.'

Kaṭha (2.3.17): tam vidyāt śukram amṛtam.

'One must understand It (the truth) to be pure and immortal.'

The idea is that the whole world of matter being similar to a mirage is bondage. It is indeed the work of God. To realise this truth is to transcend bondage.

4. ātmava kevalam sarvam bhedābhedo na vidyate
asti nāsti katham brūyām vismayah pratibhāti me.

'All this is nothing but self. There is neither difference, non-difference, nor difference-non-difference. How can I say that it is or is not? I am rapt in wonder.'

Īśa. 6: yas tu sarvāṇi bhūtāṇi ātmān evānupaśyati. sarva-bhūteṣu cātmānam tato na vijugupsate. yasmin sarvāṇi bhūtāṇi ātmāvabhūd vijānataḥ.

'He who sees all things in the *Ātman* and the *Ātman* in all things is free from all aversion. To one who knows the truth all things become his Self.'

Chāndogya (6.2.1): sad eva somyedam agra āśit.

'O, the aspirant of detachment and devotion. There was only existence before the creation of this.'

Taittiriya (3.7): asad vā idam agra āśit.

'There was only non-existence before the creation of this world.'

Brhad-Āraṇyaka (1.2.1): naivēha kīm ca nāgra āśit.

'There was nothing before creation.'

To put these ideas together makes it impossible to define Self either as is or as is not. The only conclusion is:—

Kaṭha (1.2.7): āścaryo vaktā . . . āścaryo jnātā.

'The speaker of it is a marvel and the one who knows it is a marvel.'

5. vedānta-sāra-sarvasvam jnānam vijnānam eva ca
aham ātmā nirākārah sarvavyāpī svabhāvataḥ.

'What forms the quintessence of *Vedānta*, what is knowledge or specialised knowledge is of the form "I am Self, formless, all-permeating by my very nature".'

Muṇḍaka (3.2.6): vedānta-vijnāna-suniścitārthāḥ . . . parimucyanti sarve.

'All those to whom the truths of *Vedānta* have become matters of strong conviction become liberated.'

Chāndogya (4.11.1): soham asmi sa evāhamasmi.

'That I am. That alone I am.'

Bṛhad-Āraṇyaka (4.4.5). ayam ātmā brahma

'I am self. (I am) *Brahman*.'

Muṇḍaka: yas sarvajnah sarvavit yasya jnānamayam tapah.

'He who is omniscient and possessor of all is he whose austerity glows with the heat of thought.'

6. yo vai sarvātmako devo niskalo gaganopamah
 svabhāva-nirmalaś śuddah sa evāham na sāṁśayah.

'That which is indeed all this, shining, partless, space-like, by nature free from defects and pure, that alone I am. This admits of no doubt.'

Chāndogya (3.3.14): sarvam khalv idam brahma.

'All this is indeed *Brahman*.'

Iśa (8). sa paryagāt śukram akāyam avranam asnāvīram śuddham apāpa-viddhām

'He, the man of wisdom attained to *Brahman* which is devoid of all impurities, miseries and short-comings, bodiless, unconditioned both from the standpoint of time and from the standpoint of qualities, in which there are no components of body, which is pure and holy, and for the same reason free from all sins and defects'

7 aham evāvyayonantah śuddha-vijnāna-vigrahah
 sukham duhkham na jānāmi katham kasyāpi vartate

'Myself alone is that which is indestructible, infinite and of the form which is pure consciousness. I know neither pleasure nor pain as in any manner occurring to anything.'

Iśa (16): yo sāv asau purusah soham asmi.

'That which is, is this *puruṣa*, the principle purely spiritual in character. It I am'

Chāndogya (4.13.1). ya esa vidyutī puruso drśyate soham asmi sa evāham asmi.

'The same spirit is seen in lightning. That alone I am. That, nothing else I am.'

Taittirīya (2.1). satyam jnānām anantām brahma.

'The real, spiritual and infinite is *Brahman*'

8. na mānasam karma śubhāśubham me
 na kāyikam karma śubhāśubham me
 na vācikam karma śubhāśubham me
 jnānāmr̥tam śuddham atīndriyoham.

'To me there is no mental act characterised as auspicious or inauspicious. There is no bodily activity which is fair or foul. No

speaking activity which is pleasing or unpleasing. I am the ambrosia of knowledge which wholly transcends the senses.'

Bṛhad-Āraṇyaka (4.4.23): esa-nityo mahimā brāhmaṇasya na vārdhate karmanā no kanīyān.

'This is the unfailing greatness of Brāhmaṇa (*Brahman*) that it does not grow or fade away by means of activity, *karma*.'

Muṇḍaka (3.1.8): na cakṣuṣā gṛhyate nāpi vācā nānyaiḥ devaiḥ tapasā karmaṇāvā. jnāna-prasādena viśuddha-satvali tatas tu tam paśyate niṣkalam dhyāyamānah.

'Not apprehended by eye, nor by speech, nor by other Gods, nor by austerity, nor by action. By the grace which is no other than knowledge, one whose existence is purified apprehends it which is distinctionless, following the process of meditation.'

9. mano vai gaganākāram mano vai sarvato mukham
mana atītarā manah sarvam na manah paramārthataḥ.

'Mind is indeed like space. Mind is indeed in all directions. Mind transcends all. Mind is all. In fact it is not what is commonly called mind. It is the mind in the absolute sense.'

Kena (1.2): manaso manah.

'It is the mind of the mind, that is, Mind is what it is because of It.

yan manasā na manute yenāhur mano matam
tad ēva brahma tvam viddhi nedam yad idam upāsate.

'That which one knows by mind, but by which they say that mind itself is made to have its function, understand thou that alone to be *Brahman*; but not this which is meditated on, that is, that which is meditated on as the object of mind.'

Chāndogya (3.18.1): mano brahmety upāsita.

'Mind ought to be meditated on as being *Brahman*.'

What is commonly called mind is therefore no mind. Mind in the real sense is *Brahman* itself.

10. aham ekam idam sarvam vyomātītam nirantaram
paśyāmi katham ātmānam pratyakṣam vā tirohitam.

'I am one. (I am) all this. I transcend space. I am devoid of distinction. How can I see the self, supposed to have been perceived or beyond perception?'

Kaṭha-Upaniṣad: katham nu tadvijāniyām kimu bhāti na bhāti vā.

'How indeed can I know it? It shines and it does not indeed shine.'

Chāndogya-Upanisad (2.1.1): samastasya khalu sāmnā upāsanam. 'There is only one form of meditation on the complete (*Brahman*). It is equipoise.

11. tvām evam ekam hi katham na buddhyase
samam hi sarvesu vimṛṣṭam avyayam
sadoditasi tvām akhanḍitah prabho
divā ca naktam ca katham hi manyase.

'Thus you are indeed one. Why do you not realise this? You are the state of equipoise in all. You are searched for. You are inexhaustible. In every circumstance it is you that is expounded. No distinction can be introduced into you. O Lord! Where is the distinction to you as day and night?'

Kena (2.4.12) says: *pratibodha-viditam*.

'It is revealed in every case of knowledge (as the very source of knowledge).'

Katha (2.5.15) says: na tatra sūryo bhāti na candra-tārakam nemā
vidyuto bhānti kutoyam agnih. tam eva bhāntam anubhāti sarvam
tasya bhāsā sarvam idam vibhāti.

'The sun does not shine there, that is, it does not illumine it (the truth): the moon does not and the star does not: these lightnings do not: how can the fire? All this shines following that ever shining truth. By its shining all this shines, that is, it illuminates all, but it is illuminated by none.'

12. ātmānam satatam viddhi sarvatraikam nirantaram
aham dhyātā param dhyeyam akhandaṁ khandyate katham.
'Understand self as all-enduring, one underlying many and uninterrupted. I am that which meditates and that which is meditated on. How can the indivisible be divided?'

Kena (2.2.10) says: yo naś tad veda tad veda yo na vedeti ca.

'He who thinks he knows does not know it. He who feels that he does not know it, understands it.' This is because the truth is *pratibodha-vidita*, the very source of every case of knowledge. How can distinctions, meditation and so on be introduced into it?

13. na jāto na mrtosi tvām na te dehah kadācana
sarvam brahmaeti vikhyātam bravīti bahudhā śrutih.

'You are never born and you are never dead. You never have a body. It is well established that 'All this is Brahman'. Scripture (*Sruti*) expounds this Truth in various manners.'

Kaṭha (1.2.18):

na jāyate mriyate vā kadācīt nāyam bhūtvā
bhavitā vā na bhūyah
ajo nityah ūśvatoyaṁ purāṇah na hanyate
hanyamāne śarīre.

‘Neither is it born nor does it die. Having become something it does not become something else again. It is beginningless and endless. It is the same though it obtains bodies. It is not destroyed when the body is destroyed.’

Chāndogya (3.13.7): atha yad atah paro divo jyotir dipyate viśvataḥ pṛṣṭheṣu sarvataḥ pṛṣṭheṣu anuttameṣūttameṣu lokeśvidam vā va tad yadidam asmīnnantah puruse jyotiḥ tasyaisā dṛṣṭih . . . sarvam khalv idam brahma.

‘Further the light that shines beyond the shining heavens is that which underlies the basis of all, all those entities that are called bases and the worlds higher and lower. It is indeed the light that underlies the self. This is the exposition of this Truth. . . . All this is indeed *Brahman*.’

14. sa bāhyābhyantarosi tvam ūśivah sarvatra sarvadā¹
itas tataḥ katham bhrāntah pradhāvasi piśācavat.

‘That which is outside and inside is yourself. You are auspicious in every circumstance and under all conditions. Why then are you deluded and why do you move hither and thither like a ghost?’
Bṛhad-Āraṇyaka (2.5.19): tad etat brahma apūrvam anaparam anantaram abāhyam ātmā brahma sarvānubhūḥ.

‘That is this *Brahman*. It has nothing prior, nothing that follows it, nothing that is different from it, nothing that is inside it, nothing that is outside. It is this self that is *Brahman*. It is all knowledge.’

Māṇḍūkya (7): prapancopaśamaṁ ūśantam ūśivam advaitam.

‘It is that in which the world has found its rest. It is peace. It is auspicious. It is non-dual, that is, It is the state of equipoise.’

15. samyogaś ca viyogaś ca vartate na ca te na me
na tvam nāham jagan nedam sarvam atmaiva kevalam.

‘There is neither relation nor separation to you nor to me. You are not yourself. I am not myself. This world is not itself. All is indeed nothing but Self.’

Chāndogya (3.12.8): ayam vā va sa yoyam antar hṛdaya ākāśah tad etat pūrnam apravarti.

'This is indeed that which underlies the inner heart. It is *ākāśa*, the shining illumination. That is (all) this. It is the highest and complete. It is effortless.'

Katha (2.4.11): *neha nānāsti kiṁ ca na.*

'In it there is no distinction in any sense.'

16. *śabdādi pancakasyāsyā naivāsi tvam na te punah
tvam eva paramam tattvam atah kiṁ paritapyase.*

'Of this which consists of five subtle elements (sound, touch, colour, taste and odour) you are not. Nor do they partake of your nature. You are the highest truth. Why then do you bother?'

Katha (1.3.15): *aśabdām asparśam arūpam avyayam tathārasam
nityam agandhavac ca yat*

'The truth is that which is absolutely devoid of sound, absolutely devoid of touch, absolutely devoid of colour, inexhaustible, absolutely devoid of taste, and absolutely devoid of odour.'

Chāndogya (6.16.3). *aitadātmyam idam sarvam.*

'All this is of this Self, that is, all this has Self as its essence.'

17 *janma mrtyuh na te cittam bandha mokṣaś śubhāśubhau
katham rodīśi te vatsa nāma rūpam na te na me.*

'Birth and death, mind, bondage, release, good and evil are irrelevant to you O Dear! Why do you grieve? Form and name apply neither to you nor to me.'

Mundaka Upaniṣad (3.2.8): *yathā nadyah syandamānāḥ samudre
astam gacchanti nāma-rūpe vihāya—tathā vidvān nāma-rūpād
vimuktah parātparam purusam upaiti divyam.*

'Even as the flowing rivers disappear in the sea having abandoned name and form, similarly the man of wisdom being absolutely freed from name and form attains to Self, the higher than the highest spirit.'

Chāndogya (7.6.1): *dhyānam vā va cittād bhūyah.*

'Meditation is greater than mind.'

Katha (2.5.1): *vimuktaś ca vimucyate*

'He who is already liberated is liberated.'

Bṛhad-Āraṇyaka (4.4.22): *nainam kṛtākṛte tapataḥ.*

'That which is done and that which is not done do not affect it (Self) '

Chāndogya (2.14.1): *ākāśo ha vai nāma-rupayoh nirvahitā.*

'It is this absolute illumination that is indeed the sustainer of name and form.'

18. aho citta kathāṁ bhrāntaḥ pradhāvasi piśācavat
abhinnaṁ paśya cātmānam rāga-tyāgāt sukhī bhava.
'O Mind! Being deluded why do you run away like a ghost? Understand the self to be the state of equipoise. Get yourself rid of attachment. Be happy.'

Chāndogya (6.2.1): ekāṁ evādvitīyam.
'It is one only and secondless.'

19. tvāṁ eva tattvaṁ hi vikāra-varjitaṁ
niṣkāmīpaṁ ekāṁ hi vimokṣa-vigrahāt
na te ca rāgo hyatha vā virāgaḥ
kathāṁ hi santavyasi kāma-kūmatāḥ.

'You alone are indeed the reality devoid of change, unaffected, One, and of the disposition of complete freedom. Attachment or non-attachment does not indeed apply to you. Why do you worry by giving room for desires?'

Chāndogya (6.16.1): tattvaṁ asi.

'That thou art.'

Bṛhad-Āranyaka (1.4.2): dvitiyād vai bhayaṁ bhavati.

'The second is the cause of fear.' But it is *advitīya*, secondless.

Chāndogya (4.14.3): yathā puṣkara palāsa āpo na śliṣyanta evaṁ evaṁvidi pāpaṁ karma na śliṣyate.

'Even as water does not stick to the leaf of the lotus creeper, to one who knows the (*Truth of Brahman*) so far expounded, evil action does not stick.' You are *Brahman*. How can then attachment or detachment occur to you?

20. vadanti śrutayah sarvāḥ nirguṇāṁ śuddham avyayāt
aśāriṇāṁ samānāṁ tattvaṁ tan mān viddhi na saṁsayaḥ.

'All *Śruti*s teach the attributeless, pure, inexhaustible, formless and the truth of equipoise. Understand that to be myself. There is no room for doubt, that is, do not doubt it.'

Kaṭha (2.2.15): sarve vedāḥ yat padam āmananti.

'All *Vedas* expound that Truth (*Brahman*).'

Muṇḍaka (2.2.11): brahmaivedam amṛtaṁ.

'This *Brahman* alone is immortal.'

(2.2.11): Brahmaivedam viśvarāṁ.

'This *Brahman* alone is all.'

(3.2.1): sa vedaitat paramāt brahmadhāma yatra viśvam nibitāṁ bhūti śubhraṁ.

'He understood the location of this highest *Brahman* in which the whole universe is given as having found its support, but which shines pure and untainted.'

(3.2.5): samprāpyainam ṛṣayo jnāna-trptāḥ krtātmānaḥ vīta-rāgāḥ praśāntāḥ te sarvagam̄ sarvataḥ prāpya dhīrāḥ yuktātmānaḥ sarvam evāviśanti.

'Having attained to *Brahman* they have become wise, satisfied in wisdom, fully accomplished, free from attachment and peaceful. Having attained to all-pervading *Brahman* in all, they, the wise have realised all and they have entered into *Brahman* which is all.'

21. sākāram anṭam viddhi nirākāram nīrantaram
etat tatvopadeśena na punar-bhava-samībhavah.

'Know that which has form is unreal. That which is formless is distinctionless. By receiving the teaching that expounds this reality there is no possibility of rebirth.'

Chāndogya (8.15.1): sa khalv evam vartayan yāvad āyuṣam brahma-lokam abhisampadyate. na ca punar āvartate na ca punar āvartate. 'He indeed thus living, that is, studying, understanding, and assimilating and reaching to the limit of his existence attains the location of *Brahman*. He is never born again. He is indeed never born again.'

22 ekam eva samam tattvam vadanti hi vipaścitat
rāga-tyāgāt punah cittam ekānekam na vidyate.

'Men of wisdom indeed say that equipoise is the reality underlying all. If attachment is removed there occurs no mind with its manifold expressions.'

Mundaka (3.2.7): gatāḥ kalāḥ pancadaśa pratisthāḥ devāś ca sarve
prati-devatāsu karmāni vijnānamayaś ca ātmā parevyaye sarva
ekibhavanti.

'The fifteen aspects of the (physical body) disappear in their bases. All Gods disappear in the respective Gods who form their origin. Even all actions and self of the nature of consciousness—all these become one when they are in the highest truth, the inexhaustible.'

Bṛhad-Āraṇyaka (1.6.1.3): sarvaiḥ nāmabhīḥ samam . . . sarvaiḥ
rūpaiḥ samam sarvaiḥ karmabhiḥ samam.

'It is the same to all names. . . It is the same to all forms. . . It is the same to all actions . . . that is, it is equipoise in every sense.'

Chāndogya (2.1.1): samastasya khalu sāmnā upāsanagni sādhu yat
khalu sādhu tat samety ācaksate yadasādhu tadasameti.

'To him there is *sama*, equipoise. What he studies, reflects and meditates is equipoise, that is, *Veda*. They say that which is good is equipoise and that which is not good, *asama*, the negation of equipoise.'

23. anātma-rūparūm ca katham samādhiḥ ātma-svarūpam ca katham
samādhiḥ
astiti nāstiti katham samādhiḥ mokṣa-svarūpam yadi sarvam
ekam.

'How can that which is non-self be the source of peace, how can that which is the (individual) Self be the source of peace, how can the theory 'is' or 'is not' be the source of peace, if the truth is all-identity, that is, equipoise and it is the very disposition of liberation?'

Kaṭha (1.1.26): śvo bhāvā martyasya yadantakaitat sarvendriyānām jarayanti tejah. api sarvam jīvitam alparūpam eva. Na vittena tarpanyio manusyah. . . abhidhyāyan varṇa-rati-pramodān ati dirghe jivite ko rameta. yasmin idam vicikitsanti mr̥tyo yat sāṁparāye mahati brūhi nas tat.

'All those that belong to man's existence, O the Destroyer, come to an end tomorrow. The power of all senses becomes exhausted. All life lived is nothing. Man is incapable of being satisfied by wealth. . . Contemplating on birth, happiness and joy, if one lives long how can one be happy? Tell me that Truth, O God of Death! which leads us on to the highest liberation.'

Kaṭha (1.1.20): yeyam prete vicikitsā manusye astity eke nāyam astiti caike. etad vidyām anuśiṣṭas tvayāham.

'If one is dead there is the doubt in man—Some say that one continues to exist and some that one does not. This is (the second point) with regard to which I am to be instructed by you.'

Kaṭha (1.1.17): brahmajnam devamīdyam vīditvā nicāyyemām śantim atyantam eti.

'Having understood *Brahman* which is to be attained through *Veda* and which is the knower in all and reflected on this shining one, the goal of all praise and having meditated on this truth one attains to liberation which is no other than absolute peace.'

24. viśuddhos i samam tattvam videhas tvam ajovyayaḥ
jānāmīha najānāmīty ātmānam manyase katham.

'Pure you are. Reality is equipoise. You have no body. You are unborn and imperishable. How then can you hold that you know the Self or do not know the Self?'

Kena (2.3.11): yasyāmatam tasya matam matam yasya na veda saḥ avijnātam vijñānatām vijñātam avijñānatām tad eva brahma tvam viddhi nedam yad idam upāsate.

'One who knows it knows it. One who knows it does not understand it. To those who claim to know it, it is not known and to those who seem not to know it it is known. Know that to be *Brahman*. It is not this (which is commonly presented).

25. tattvamasyādi vākyena svātmā hi pratipāditah
neti neti śrutir brūyāt anṛtam pānca-bhautikam

'By means of the scriptural statements such as "That thou art" the truth of the Self is expounded. The Śruti "neither this nor that" proves that all that is of the five-fold elements is unreal.'

Chāndogya (6.15.13) tattvam asi.

'That thou art.'

Bṛhad-Āranyaka (2.1.20): neti neti, asmād ātmanah. . . sarvāṇī bhūtāni vyuccaranti, tasyopanisat satyasya satyam iti, prānā vai satyam, teṣāṁ eṣa satyam.

'It is not this, nor that.' 'From this Self. . . all elements, all creatures are thrown out. In this regard the *Upaniṣad*, that is, the *Upaniṣadic* conclusion is "The real of the real". Vital principles are real. Of them it (the Self) is real, that is, It is the highest reality'

26. ātmany evātmanā sarvam tvayā pūrnam nirantaram
dhyātā dhyānam na te cittam nirlajjah dhyāyate katham.

'In the Self by the Self which is yourself all is pervaded without giving room for duality. The thought of meditator and meditation is irrelevant to your mind. How can that which is never an exception, unashamedly be meditated on?'

Chāndogya-Upaniṣad (7.15.2): athāta ātmadeśa eva ātmaiva adhastāt ātmopariṣṭhāt ātmā paścāt ātmā purastāt ātmā dakṣinatah ātmā uttaratah ātmaivedaiḥ sarvam.

'Further therefore the exposition of Self (follows). Self alone is what is below. Self alone is what is above. Self alone is what is behind. Self alone is what is in front. Self alone is what is on the right side. Self alone is what is on the left side. Self alone is indeed all this.'

Chāndogya (7.16.1) ātmato vijnānam ātmato dhyānam ātmataścittam.

'From Self knowledge. From Self meditation. From Self mind.'

The idea is that excepting Self there is nothing. But Self can never be excepted.

27. Śivam na jānāmi katham vadāmi
 Śivam na jānāmi katham bhajāmi
 aham śivaś cet paramārtha-tattvam
 sama-svarūpam gaganopamam ca.

'I do not know the auspicious. How can I expound it? I do not know the auspicious. How can I worship it? I am myself the auspicious, the highest Reality. I am of the essence of equipoise even as space.' *Chāndogya* (4.10.5): prāṇo brahma kam brahma kham brahmeti. . . . yad vāva kam tad eva kham yad eva kham tadeva kam iti. prāṇam cāhāsmai tadākāśam cocuh.

'The vital principle (in me) is *Brahman*. Auspiciousness is *Brahman*. Space is *Brahman*. This is the Truth. . . . That which is auspicious indeed that alone is space. That which alone is space is indeed auspicious. For this reason, for the same indeed, that is, the same, they say, the vital principle as well as space.'

Chāndogya (4.11.1-2): ya eṣa āditye puruṣo drṣyate soham asmi sa evāham asmiti. sa ya etam evam vidvān upāste apahate pāpakṛtyām lokī bhavati sarvam āyur eti jyogjivati nāsyāvara-puruṣāḥ kṣiyante. 'That this Self which is seen in the sun, He I am: He alone I am. This is the Truth. One who knows this Truth thus and meditates having his evil deeds destroyed becomes one of position, obtains full life, leads the life of illumination and his descendants never perish.'

28. nāham tattvam samam tattvam kalpanā-hetu-varjitam
 grāhya-grāhaka-nirmuktam svasamvedyam katham bhavet.

'I (individual) am not reality. Equipoise is Reality. It is devoid of the basis of superimposition. The distinction of being apprehended and being an apprehender is irrelevant to it. How can it be the object of itself?'

Kaṭha (2.4.10): yad eveha tad amutra yad amutra tad anviha mṛtyos sa mṛtyum āpnoti ya iha nāneva paśyati. manasaivedamāptavyam neha nānāsti kiṁ ca na.

'That alone which is here is that which is there. That which is there is just that which is here. One who sees distinction in this all-absorbing reality meets with destruction. It ought to be attained by insight. There is no duality in this reality.' The thought of meditator, meditation etc., are in the usual sense the expressions of duality.

29 ananta-rūpaṁ na hi vastu kiṁ cit tattva-svarūpaṁ na hi vastu
 kiṁ cit
 atmaika-rūpaṁ paramārtha-tattvam na hiṁsako vāpi nacāpy
 ahirisā.

'The Reality is of infinite forms, but it is no entity. It is of the essence of Truth itself, but it is no entity. It is only of the form of Self. It is absolute Reality. There is neither one that causes injury to it, nor is there any injury caused with reference to it, nor is non-injury attributed to it.'

Katha (1.2.14): anyatra dharmāt anyatrādharmāt anyatrāsmāt kṛtakṛtāt. anyatra bhūtāc ca havyāc ca yat tat paśyasi tad vada. . . . etaddhy evāksaram brahma etaddhy evākṣaram param. . . . mahāntam vibhum ātmānam matvā dhiro na śocati . . . hantā cet manyate hantum hantaś cet manyate hatam ubhau tau na vijānīto nāyam hanti na hanyate.

'Attributes are irrelevant to it (Truth). Non-attributes are irrelevant to it. This thing that is done and the thing that is not done are irrelevant to it. The past, the future are irrelevant to it. Tell me that Truth which you have realised. . . . That alone is imperishable. That is *Brahman*. This alone is imperishable. It is the highest. It is the greatest. It is all pervading. It is Self. . . . Having understood it one becomes the man of wisdom. To this one misery does not occur. . . . He who thinks that he kills it or that he is capable of killing it, he who thinks that it is killed and that it can be killed, both of them are deluded. It (the Truth) is neither the killer nor is it killed.'

The idea is that attributes are as a rule relative and the Absolute therefore transcends all attributes.

30 viśuddhos i samam tattvam videham ajam avyayam
 vibhrāmāmi katham ātmārthe vibhrāntoham katham punah.
 'Pure you are. Equipoise is Reality. It has no body. It has no birth. It does not perish. How can there be illusion with reference to Self? How indeed can I be deluded?'

Katha (1.2.22): aśarīram śarireṣu anavasthesy avasthitam.
 'In the bodies it is bodiless. It is enduring in those that do not endure.'

Katha (2.4.2): atha dhirāḥ amṛitatvam viditvā dhruvam adhruvesu iha na prārthayante.

'Further those that have wisdom having understood that all enduring immortality underlies transient realities are never after things that fall short of it.'

Praśna (4.10): param evākṣaram pratipadyate sa yo ha vai tad acchāyam aśariram alohitam śubhrām akṣaram vedayate yas tu somya sa sarvajnah sarvo bhavati.

'He indeed attains to the most imperishable. The same person who understands the shadowless, bodiless, colourless, pure and the inexhaustible, he, O Dear! becomes indeed all-knowing and becomes all.'

31. ghaṭe bhinne ghatākāśam sulīnām bheda-varjitaṁ
Śivena manasā śuddho na bhedah pratibhāti me.

'If a jar is broken the space contained in it merges (in the larger space). It is then devoid of the distinction from the larger one. I am pure by means of a mind auspicious in character. There appear no distinction to me.'

Kaṭha (2.2.5). ya yeṣu supteṣu jāgarti kāmām kāmām puruṣ nirmamāṇah. tad eva śukram tad brahma tad evāṁṛtam ucyate tasmin lokāḥ śritāḥ sarvā tad u nātyeti kaś cana. . . . etad vai tā agnir yathaikah. . . . vāyur yathaikah. . . . sūryo yathā sarva lokasya cakṣuh. . . . ekas tathā sarva-bhūtāntarātmā na lipyate loke duḥkhena bāhyah manasai-vedam āptavyam neha nānāsti kiṁ ca na 'In the persons who are asleep that person who is awake creating (things) according to His wish is He that is pure. It is He that *Brahman*. It is He alone that is said to be immortal. In Him all worlds are located. Nothing goes beyond Him. . . . Is this not that (which you want to know?) . . . Just as air which is one. . . . just as the sun which is the eye of the whole world. . . . This one person is similarly the Self in all creatures. He is not tainted by the misery of the world. He is transcendent. He is attained to only by means of knowledge. There is no distinction within Himself.'

32. na ghaṭo na ghaṭākāśo na jīvo jīva-vigrahah
kevalam brahma saṁviddhi vedyā-vedaka-varjitaṁ.

'There is neither a jar, nor the space contained in the jar, nor a individual self, nor the body of an individual self. Understand that all that is, is nothing but *Brahman*. It is devoid of subjective and objective aspects.'

Kaṭha (2.3.10): yadā pancāvatiṣṭhante jnānāni manasā saha buddh ca na viceṣṭati tām āhuḥ paramām gatim. eko vaśi sarvi bhūtāntarātmā ekam rūpam bahudhā yaḥ karoti. . . . tam ātmastha yenu paśyanti dhīrāḥ teṣām sukham ūśvataṁ netareṣām.

'When the five kinds of knowledge (caused by the five sensory organs) become quiescent and with mind intellect as such ceases to operate, that is the highest state they say. One, which controls all, which is the inner principle of all creatures, which is in itself one but which is the author of multiplicity, and which . . . those that see as residing within (individual) self are those whose happiness is enduring, but not the happiness of others.'

The last statement of *Śruti* forms an earlier passage of the same *Śruti*

33 sarvatra sarvadā sarvam ātmānam satatam dhruvam
sarvam ūṇyam aśūnyam ca tan mām viddhi na saṁśayah.

'Everywhere, always, in all know the Ātman to be the enduring or the abiding. Know me as all, void and the non-void. There is no doubt about this'

Katha (2.5.8). tasmin lokāḥ śritāḥ sarva . . . yad idam kīm ca jagat sarvam.

'In it are sustained all the worlds, and whatever exists in the world.'

Taittiriya (2-7): asad vā idam agra āśit tato vai sad ajāyata.

'Non-being was there in the beginning and from that originated being.'

Chāndogya (6.2.1). sad eva somyedam agra āśit.

'O Somyal! Only Being was there in the beginning'

Āttareya (1.1): ātmā vā idam agra āśit nā-nyat kīm ca na miṣat.
'Ātman alone existed prior to all things. Nothing else existed then.'

34. vedāḥ na lokāḥ na surāḥ na yajnah varnāśramo naiva kulam
na jātiḥ
na dhūma-mārgo na ca dipti-mārgo brahmaika-rūpam
paramārtha-tattvam.

'There is neither scripture, nor worlds, nor Gods nor sacrifices, no classes nor stages of life, neither race nor caste, neither the way of smoke nor the path of flame. Ultimate Reality which is *Brahman* is alone manifest. It is the Highest Reality.'

Bṛhad-Āraṇyaka (6.2.15.15): te ya evam etad vīduh. . . . te arcirabhi saṁbhavanti . . . tān . . . puruso . . . brahma-lokān gamayati. teṣu brahma-lokeṣu parāḥ parāvato vasanti teṣām na punar āvartih . . . atha ye yajnena dānena tapasā lokān jayanti te dhūmarī abhi-saṁbhavanti . . . te evam evānuparivartante.

'Those that know this truth . . . they go to the world of illumination . . . Them . . . the spirit . . . takes to the world of *Brahman*. In the worlds of *Brahman* they live endlessly. For them there is no coming back. . . . Further those by means of sacrifice, charity, austerity realise locations go to the world of smoke. . . . They in the same way rotate.'

Chāndogya (5.10.1): tad ye ittham̄ viduh̄ . . . te arcisam̄ abhi sambhavanti . . . sa enān brahma gamayati esa devayānāḥ panthā iti . . . atha ya ime grāma iṣṭāpūrte dattam̄ ity upāsaṭe te dhūmāni abhi sambhavanti . . . tad ya iha ramanīya-caraṇāḥ ramanīyāṁ yoniṁ āpadyeran . . . kapūya-caraṇāḥ . . . kapūyāṁ yoniṁ āpadyeran . . . athaitayoh̄ pathoh̄ na kātareṇa ca na tānīmāni kṣudrāṇi asakṛd āvartini bhūtāni bhavanti jāyasva mriyaseti etat ṣṭiyanī sthānāni. . . .

'Those that know this . . . go to the world of illumination. He (the Spirit) takes them to *Brahman*. This is the path of Gods. . . . Further, those who believe in sacrifice, charity and in that which is given in charity go to the world of smoke. . . . Those of good actions are born in good circumstances. . . . Those of evil actions are born in evil circumstances. . . . Further of these two paths if neither is followed they become low born creatures having repeated birth and death. They come into being and go out of it. This is the third position.'

Chāndogya (5.10.10):

atha ha ya evam̄ pancagnīn
veda na sa ha tair apy ācaran pāpmanā lipyate
śuddhalah̄ pūtalah̄ puṇya-loko bhavati.

'Further (of) those who know these five fires (expounding the truth of *Brahman*) in this manner, even though by them acts are done, even a single individual is not tainted by sin. He is pure, holy and auspicious.'

Vedas as dealing with worlds, Gods, sacrifice, *varṇa*, *āśrama* and the different paths—smoke and fire are inferior, *aparāh*. All these are transcended by a man of wisdom. They are therefore not real. *Brahman* alone is real. There is nothing against *Brahman*.

Therefore *Muṇḍaka* (1.1.5) says: tatrāparā ṛgvedo yajurvedalah̄.

'Of the two sciences, superior and inferior, the inferior one's are *rg-veda*, *yajur-veda* and so on.'

35. vyāpya-vyāpaka-nirmuktam̄ tvam̄ ekaḥ saphalam̄ yadi
pratyakṣam̄ cāparokṣari ca ātmānam̄ manyase katham̄.

'If one is successful in attaining you who is devoid of the distinction of the pervaded and the pervading, how can you know the Self to be itself or the other?'

Kena (2.19) says: *yadi manyase suvedeti dabhrām evāpi nūnam tvarī veththa brahmaṇo rūpam.*

'If you hold that you have clear knowledge (of *Brahman*) indeed you understand *Brahman* very little, that is, you have indeed made *Brahman*, incomplete, *dabhrā*.'

36. *advaitam kecid icchanti dvaitam icchanti cāpare
samām tattvam na vindantī dvaitādvaita-vivarjitaṁ.*

'Some select non-duality. Others select duality. They do not understand the Truth which is the state of equipoise, being neither duality nor non-duality.'

To insist on either duality or non-duality is irrelevant to Truth. *Bṛhad-Āranyaka* (1.4.2.3) having observed—*dvitīyād vai bhayam bhavati.*

'The second causes fear, that is, duality is the source of fear',—notes further. *tasmād ekākī na ramate sa dvitīyam aicchat.*

'Therefore that which is single does not feel happy. It desired the second.'

The meaning of *ekākī* and *dvitīya* must be carefully understood. *Ekākī* is taken to mean singleness without authorship. It is evil. *Dvaita* is evil in this sense. *Dvitīya* is taken to mean something that is independent of *Brahman*. It is therefore an evil. It does not bring out the character of peace in *Brahman*. *Dvaita* is evil in this sense. But the Truth is *sama*, equipoise. Call it *advaita*. But *advaita* does not mean singleness without authorship. Call it *dvaita*. But *dvaita* does not mean *dualism*. It rather signifies the richness of the Truth. In recognition of all these ideas the Truth is, after *Bṛhad-Āranyaka* characterised as *sama*, equipoise. In this concept the opposition of *dvaita* and *advaita* is annulled.

37. *śvetādi-varna-rahitaṁ śabdādi-guṇa-varjitam
kathayanti kathām tattvam manovācām agocaram.*

'Reality is devoid of colours (white, etc.) and it is devoid of the qualities sound, etc. How can they (those that think wrongly) expound it which is beyond mind and speech?'

Kaṭha (1.3.15): *aśabdām asparśām arūpām avyayām tathārasām nityām agandhavac ca yat.*

'That which is ever devoid of sound, touch, colour, diminution and similarly taste and odour.'

38. yadānṛtaṁ idam sarvam dehādi gaganopamam
 tadā hi brahma saṁvetti na te dvaita-paramparā.

'If all this consisting of body and so on is unreal, that is, if one recognises all this as unreal, then alone one understands *Brahman* that is similar to space. (If you attain the state then) there occurs no continuity of duality.'

Prasna (2.15): teṣāṁ evaiṣa brahma-loko yeṣāṁ tapo brahma-caryāṁ yeṣu satyāṁ pratiṣṭhitāṁ. teṣāṁ asau virajo Brahma-loko na yeṣu jīmham anṛtam na māyā ceti.

'For those, this alone is the location of *Brahman*, those in whom there is austerity as well as celibacy, that is, devotion only to *Brahman*, and those in whom truthfulness, that is, *Brahman*, being the end of all speech is well established. For those this is the faultless location of *Brahman*, those in whom there is neither crookedness nor falsehood, nor deceit.'

39. pareṇa sahajātmāpi hyabhinnah pratibhāti me
 vyomākāram tathaivaikam dhyātā dhyānam katham bhavet.

'Even though Self appears rightly to belong to some other being also, to me it appears to be indeed an identity. It is space-like. It is likewise one. How can there be a meditator and meditation with reference to it?'

Chāndogya (4.11.1): yoyam antar hrdaya ākāśah tad etat pūrṇam. 'That this which is expounded so far dwells in the heart (of a person). It is absolute illumination. That which is this is complete.'

Bṛhad-Āraṇyaka (1.4.10): atha yonyāṁ devatām-upāsate asau anyoham asmi na sa veda.

'Further, he who meditates on a different God with the conviction "He is different from me and I am different from Him" does not know Truth.'

40. yat karomi yad aśnāmi yaj juhomī dadāmi yat
 etat sarvam na me kim cit viśuddhoham ajovyayah.

'What I do, what I eat, what I sacrifice and what I give away, nothing of them belongs to me. Pure I am. I am unborn and imperishable.'

Bṛhad-Āraṇyaka (1.4.15-16): yadi ha vā apy anevarām-vid mahat puṇyām karma karoti tad hāsyāntataḥ kṣiyata eva, ātmānam

eva lokam upāsita. sa ya ātmānām eva lokah upāsate na hāsyā karma kṣiyate. asmād hi evātmano yadyat kāmayate tat tat sṛjate. 'If indeed a person who does not know the Truth thus (in the manner explained in the *Upanisad*) does a highly meritorious deed, it indeed melts away within himself. One ought to see that Self is the location (of all deeds). He who sees Self as the location (origin) (of all deeds) is he whose activity, that is, the deed found in him does not come to an end. (All deeds are) indeed from this Self. Whichever It desires It creates it.'

In conclusion it is said: ayam vā ātmā sarvesām bhūtānām lokah. 'This Self is indeed the basis, the origin of all creatures.'

41. sarvam jagad viddhi nirākṛtidam
 sarvam jagad viddhi vikāra-hinām
 sarvam jagad viddhi viśuddha-deham
 sarvam jagad viddhi śivaikarūpaṁ.

'You understand that all that is (really) the world is formless. You understand that all that is the world is changeless. You understand that all that is the world is pure in its content. Understand that all that is the world is nothing but auspicious'

Chāndogya (6.16.3): sarvam khalv idam brahma.

'All this is Brahman.'

Taittiriya (3.6): ānando brahmeti vyajānāt.

'One ought to know that Brahman is Bliss'

42. tattvam tvam na hi sandhah kim jānāmy athavā punah
 asamvedyam svasaṁvedyam ātmānām manyase katham

'Reality you are. There is no doubt. Is there anything that I can understand? That which cannot be known and that which is self-evident is Self. How can you understand It?'

Chāndogya (6): sa ātmā tattvam asi.

'That is Ātman. That thou art.'

Kaṭha (2.5.14): katham nu tad vijānīyām.

'How can I understand It?'

43. māyā māyā katham tāta chāya chāyā navidyate
 tattvam ekam idam sarvam vyomākāram nirajanam.

'How is nescience, nescience? O Dear! Shadow is not shadow (unreal). Reality is one. It is all this. It is all-pervading. It is space-like. It is defectless.'

Kaṭha (2.5.9): rūpaṁ rūpaṁ pratirūpo babhūva.

'Corresponding to each form of it there appeared another form.'

Bṛhad-Āraṇyaka (2.5.19): indro māyābhīḥ puru-rūpa īyate.

'Indra by means of his powers assumed many forms.'

So what other thinkers consider to be nescience or shadow is real even as nescience or shadow. *Upaniṣads* may call it *māyā* or *anyta*. But it must not be taken to mean unreality. It rather illustrates the rich and complete character of the divine power.

44. ādi-madhyānta-muktoham na baddhoham kadācana
svabhāva-nirmalaś śuddhaḥ iti me niścitā matih.

'I am devoid of beginning, middle and end. I am never bound. I am defectless by nature. I am pure. This is my realisation with conviction.'

Chāndogya (8.1.5): eṣa ātmā apahata-pāpmā vijaro vimṛtyuh viśoko avijighatso apipāsaḥ.

'This Self is untouched by sins, free from decay, free from death, free from misery, not in need of food and is devoid of thirst.'

Kaṭha (1.2.18): ajo nityah śāśvato�am.

'This has no beginning and no end.'

45. mahad-ādi jagat sarvam na kim cit pratibhāti me
brahmaiva kevalam sarvam katham varṇāśrama-sthitih.

'Nothing of the world supposed to consist of *mahat* and so on appears to me. *Brahman*, nothing but *Brahman* is all. How can there be the existence of caste and creed?'

Chāndogya (7.24.1): yatra nānyat paśyati: nānyat śṛṇoti: nānyad vijānāti: sa bhūmā. atha yatra anyat paśyati: anyat śṛṇoti: anyad vijānāti: tad alpam yo vai bhūmā tad amṛtam. atha yad alpam tan martyam. sa bhagavah kasmin pratiṣṭhita iti sve mahimni yad vā na mahimnīti.

'That state in which one sees nothing else, hears nothing else, knows nothing else, is the complete. Further that state in which one sees something else, hears something else, knows something else, is incomplete. That which is complete is immortal. Further that which is incomplete is mortal. O Revered! On what is it based? On its own greatness or on no (other) greatness, that is, on itself.'

Kaṭha (1.3.15): mahataḥ param dhruvam.

'It is beyond *mahat*, that is, It is the source of *mahat*. It is stable.'

Brhad-Āraṇyaka (I 4.11): brahma vā idam agra āśit ekam eva.
 'Prior to the creation of this world *Brahman* alone existed. It was one alone.'

46. jānāmi sarvathā sarvam̄ eko nirantaram̄
 nirālambam̄ aśūnyam̄ ca śūnyam̄ vyomādi-pancakam̄.

'I understand all in all aspects. I am one. I am distinctless. I am in need of no support. I am non-void, void and the five-fold elements, space and so on.'

Brhad-Āraṇyaka (2.1.20): asmād ātmanah̄ sarve prānāḥ sarve lokāḥ
 sarve devāḥ sarvāni bhūtāni vyuccaranti tasyopaniśad satyasya
 satyam iti.

'From this Self, all vital principles, all worlds, all gods, all elements emanate. With reference to this Truth is the *Upaniśadic* conclusion "It is the Real of the Real".'

47. na ṣando na pumān na strī na bodho naiva kalpanā
 sānando vā nirānandam̄ ātmānam̄ manyase katham̄

'It is not neutral. It is not man. It is not woman. It is not mind. Nor is it an imagination. It has no peace, but it is not devoid of peace. How then can you understand Self?'

Katha (2.5.14): tad etad iti manyante anirdeśyam̄ paramam̄ sukham̄.
 katham̄ nu tad vijānīyam̄ kimubhāti na bhāti vā.

'They (the seers) know that it is this indefinable one and is of the nature of highest bliss. How can I understand it? It shines; but at the same time it does not shine.'

Katha (2.5.11): ekas tathā sarva-bhūtarātmā nalipyate loka-dukhena bāhyah.

'This one is likewise the underlying Self of all creatures. It is not tainted by the misery of the world. It is transcendent.'

The idea is that even the so called bliss, *ānanda* is related and it falls short of the truth. It does not therefore characterise *Brahman*.

48. saḍanga yogān na tu naiva śuddham̄
 mano-vināśān na tu naiva śuddham̄
 gurūpadeśān na tu naiva śuddham̄
 svayam̄ ca tattvam̄ svayam̄ eva buddham̄.

'That which is pure is not attained to by means of the discipline of *yoga* with its six limbs. It is not attained to by the

destruction of mind. Nor is it attained to by the instruction of a preceptor. Verily it is self-established. It shines by itself.'

Mūḍaka (2.2.7): *tad vijnānena paripaśyanti dhīrāḥ ānanda-rūpam amṛtam yad vibhāti.*

'This truth, by means of knowledge, the men of wisdom see—the truth which is peace itself, which is immortal and which shines of its own accord.'

Mūḍaka (3.3.6): *nāyam ātmā pravacanena labhyah na medhayā na bahunā śrutena. yam evaiṣa vṛṇute tena labhyah tasyaiṣa ātmā vīvṛṇute tanūm svam. nāyam ātmā balahīnena labyah na ca pramādāt tapasā vāpy alingāt. etair upāyaiḥ vartate yas tu vidvān tasyaiṣa ātmā viśate brahma-dhāma. . . . vedānta-vijnāna sūniścitārthāḥ sanyāsa-yogād yatayah śuddha-satvāḥ. te brahma-lokeṣu parānta-kāle parāmṛtāḥ parimucyanti sarve.*

'This Self is not attained by discourse nor by intellect, nor by much of learning. It is attained only by him whom It elects. To him this Self reveals Its person. This Self is not attained by a weak person, nor by chance or by illusion, nor by austerity, nor by not following any religion. Only in the case of the man of wisdom who makes efforts by these means (expounded so far in the *Upaniṣad*) this Self enters into the location of *Brahman*. So that this Self, that is *Brahman* becomes revealed to that man. Those to whom the meaning of *Veda* has become definite by means of the knowledge obtained by *Vedānta*, those who have brought themselves under control by means of detachment and those whose being is pure, become immortal, without limitation in the location of the *Brahman* and they are all completely liberated.'

Kaṭha (2.6.9): *na sandiṣe tiṣṭhati rūpam asya na cakṣuṣā paśyati kaścanainam. hṛdā maniṣi manasābhiklipto ya etadvidur amṛtāḥ te bhavanti. yadā pancāvatiṣṭhante jñānāni manasā saha. buddhiḥ ca na vicesṭati tāṁ āhuḥ paramāṁ gatiṁ. tāṁ yogam iti manyante sthirāṁ indriya-dhāraṇām. apramattas tadā bhavati yogo hi prabhavāpyayau. naiva vācā na manasā prāptum śakyo na cakṣuṣā. astiti bruvatonyatra katham tad upalabhyate. astityevopalabdhavyah tattva-bhāvena cobhayoh. astityevopalabdhasya tattva-bhāvah prasidati. yadā sarve pramucyante kāmā yesya hṛdi sthitāḥ. atha martyo amṛto bhavati atra brahma samaśnute.*

'The form of this truth does not occupy a place in a clear light. No body sees it by means of the eyes. By the inner vision purified by reflection those who realise it become immortal. When the five aspects

of knowledge produced by the five organs along with mind stand effectless and the principle of intellect (that causes distraction) does not operate, that, they say, is the highest state. They understand that to be the discipline of *yoga* which is the same as the steady control of organs. Then he (the aspirant) becomes free from delusion. *Yoga* is thus the origin (of the coming good) and destruction (of the past). It (the Truth) is capable of being attained to neither by speech nor by mind, nor by eyes. How can it be understood by one who holds that It is outside one's self. It must be recognised to be existent in both (the man of wisdom and the man of illusion) by means of insight into Truth. To one who recognises it to be existent (in this manner) there occurs insight into Truth. When (for the same reason) all the desires that exist in mind become removed, then afterwards the man becomes immortal. He attains to *Brahman* here in the present life alone '

Katha (1.3.12): yesa sarvesu bhūtesu gūḍhotmā na prakāśate dṛṣyatetv agryayā buddhyā sūksmayā sūksma-darśibhīḥ anādy anantam mahataḥ param dhruvam nīcāyya tam mṛtyu-mukhāt pramucyate.

'In all these elements or creatures Self is hidden and it is not apparent. It is realised by means of the best intellect, sharp and subtle by those that are capable of perceiving the subtlest. It is beginningless and endless, higher than *mahat*, transcendent and stable. One who has understood it by means of enquiry becomes liberated from the mouth of death '

49 na hi pancātmako bhedo videho vartate na hi
 ātmava kevalam sarvam turiyam ca trayam katham

'The body consisting of five elements is not real. There does not exist that which has no body. Pure Self and nothing else is all. It is transcendent. How can the other three states exist?'

Māṇḍūkya (1): aum ity etad aksaram idam sarvam tasyo-pavyākhyānam bhūtam bhavat bhaviṣyat iti sarvam omkāra eva. yac cānyat trikālātitam tad apy aumkāra eva. . . sarvam hy etad brahma.

'This imperishable Truth is signified as *aum*, that is as expounded by the whole *Veda*. It is all thus. To restate it in detail—the past, present and future, all this is nothing but *aum*, that is, this truth. If there is anything else that transcends these three aspects of time, that also is nothing but *aum*, that is, the same truth. . . All this is indeed *Brahman*'

50. na baddho naiva muktohaṁ na cāhaṁ brahmaṇah pr̄thak
na kartā na ca bhoktāhaṁ vyāpya-vyāpaka-varjitah.

'I am not bound. Nor am I liberated. I am not myself. I am not other than *Brahman*. I am not a doer. I am not an enjoyer. I am devoid of the distinction of being included and being inclusive.'

Brhad-Āraṇyaka (3.9.27): sa eṣa neti nety ātmā agrhyo na hi gṛhyate aśīryo na hi śiryate asango na hi sajjate asito na vyathate na riṣyati. 'That this self is neither this nor that. It is not apprehended. It cannot indeed be grasped. It is undivided. It cannot indeed be cut into parts. It is unrelated. It is not indeed subject to relation. It is never bound. It cannot indeed be made painful. It does not undergo destruction.'

Brhad-Āraṇyaka (2.3.16): asaṅgo hy ayam puruṣah.

'This spiritual principle (so far expounded in the *Upaniṣad*) is devoid of relation.'

51. yathā jalām jale nyastām salilām bheda-varjitaṁ
prakṛtiṁ puruṣām tadvad abhinnam pratibhāti me.

'Even as water being mixed with water is devoid of distinction, (I see) matter and spirit are devoid of distinction. This is what comes to my mind.'

Kaṭha (2.4.14): yathodakam śuddhe suddham āsiktaṁ tādīg eva bhavati

evam muner vijānata ātmā bhavati gautama.

'Even as pure water which is added on to pure water becomes similar to the latter, similarly, O Gautama! Self becomes the same in the case of the sage who has attained wisdom.'

In this verse the word *abhinna* is used in the sense of the *Upaniṣadic* *tādīk*.

52. yadi nāma na muktosi na baddhosī kadācana
sākāram ca nirākāram ātmānam manyase katham?

'Supposing you are not liberated, you are never bound. How then can you understand Self which is of form and no form?'

Kaṭha (2.5.1): vimuktaś ca vimucyate.

'He who is already liberated is liberated.'

53. jānāmi te param rūpaṁ pratyaksam gaganopamaṁ
yathā param hi rūpaṁ yan marīci-jala-sannibham.

'I understand that your real essence is immediately presented. It is space-like. That which appears to be other than this is indeed like the water of a mirage.'

Bṛhad-Āranyaka (4.4.12): ātmānam cet vijāniyat ayam asmītu pūrusah

kim icchan kasya kāmāya śarīram anusancaret.

'If one realises Self as 'I am. Therefore I am the Spirit', then desiring what and for what satisfaction one ought to follow body.'

The idea is this: In the case of this one there is no necessity to desire anything or to hanker after any satisfaction. For this reason he has not to follow bodily conditions.

54. na guruḥ nopaldeśaś ca na copādhir na me kriyā
videham gaganam viddhi viśuddhoham svabhāvataḥ

'There is no teacher. There is no teaching. There is nothing to condition. There is no duty for me. Understand me to be bodiless space itself I am by nature pure.'

Chāndogya (7.3.2): atha yad idam brahma-pure pundarīkam veśma daharesmin antare ākāśah tasmin yad antah tad anveṣṭavyam tad vā va vijñānāśitavyam iti. . . . esa ātmā apahata-pāpmā vijaro vimṛtyuh.

'Further in the location of *Brahman* in this lotus abode, in this subtle place there is within a point of space. That which lies within it ought to be sought for. It indeed ought to be reflected on. . . . This is Self. All sins are destroyed in it. It is free from change. It is free from death, that is, change and death do not exist there.'

55. viśuddhosya śarīro si na te cittam parāt param
aham cātmā param tattvam iti vaktum na lajjase.

'You are the pure body of this reality. Your mind is not yours. It is higher than the highest. Do not hesitate to say, "I am the highest Self, I am the supreme reality".'

Chāndogya (1.9.1). ākāśo ha vai jyāyān ākāśah parāyanam.

'Verily the absolute illumination is indeed the highest. The absolute illumination is the final goal.'

The word ākāśa means absolute illumination. This is a compound of ā and kāśa. Ā means *samanṭāt*, absolute. The root kāśy means illumination, kāśr dīptān.

Chāndogya (8.3.2-3): atha yecāsyā iha jīvāḥ. . . . anṛtāpidhānāḥ . . . hiranya-nidhim nihitam aksetrajnāḥ upary upari sancarantah na vindeyuh evam eva imāḥ sarvāḥ prajāḥ ahar ahar gacchantyah etāṁ brahma-lokam na vindanti. anṛtena hi pratyūḍhāḥ sa vā esa ātmā hrdi. . . . atha ya eṣa samprasādo asmāt śarīrāt samutthā

paramjyotir upasānipadya svēna rūpeṇa abhiniśpadyate eṣa ātmeti
hovāca. etad amṛtam etat brahmēti.

'Further what *jīvas* are there here . . . obscured in falsehood. . . . Those that do not know the disposition of the place though they tread over and over again that place in which there is the treasure of gold hidden and yet do not understand (that there is the treasure). Similarly all these creatures though they go every day to this abode of *Brahman* do not understand (what they do). They are obscured in falsehood. That this Self is within the heart (of the aspirant). Further the following is what is called divine grace, that the aspirant having gone out of this body and having attained to the highest illumination obtains his real essence. He (the seer) said that this is Self. It is immortal. It is fearless. It is *Brahman*.'

56. katham rodiṣi re citta hy atmaivātmātmanā bhava
piba vatsa kalātītam advaitam paramāmṛtam.

'O Mind! Why do you weep? Be Self itself by means of Self. Drink O Dear! the nectar, the best of its kind which is of the nature of equipoise, transcending all distinctions.'

Chāndogya (3.18.1): mano brahmety upāsita.

'Mind ought to be meditated on as *Brahman*.'

Māṇḍūkya (12): evaṁ aumkāraḥ ātmaiva samviśati ātmanātmānam.

'Thus Self is expounded by the whole *Veda*. (One who knows this truth) becomes Self by means of Self.'

Bṛhad-Āraṇyaka (4.3.32): eko draṣṭā advaito bhavati eṣa brahma-lokah.

'It is the one seer. It is identity, that is, equipoise. This the abode of *Brahman*.'

57. naiva bodho na cābodho na bodhābodha eva ca
yasyedṛṣah sadā bodhal sa bodho nānyathā bhavet.

'There is neither knowledge, nor non-knowledge nor half-knowledge. If to some one this knowledge occurs without break, that is knowledge. It is never despised, that is, it is never fruitless.'

Māṇḍūkya (7): nāntah prajnām na bahih prajnām nobhayataḥ prajnām . . . aikātmya-pratyaya-sāram.

'It is neither the consciousness grasping the entities inside the body the consciousness grasping the external things, nor the consciousness having both the capacities. . . . It is of the essence of consciousness. It is the highest. It is Self complete.'

58.

juñanam na tarko na samādhi yogo
na deśa-kālau na gurūpadeśah
svabhāva-samvittur aham ca tattvam
ākāśa-kalpam sahajam dhruvam ca.

'This knowledge is not of the character of human reasoning, nor is it the meditation prescribed by *yoga*. It does not presuppose particular space and time. It is not obtained by means of the instruction from a preceptor. It is consciousness in its essence. It is Reality. It is like space. It is spontaneity. It is stable as well.'

Chāndogya (1.1.10): yadeva vidyayā karoti śraddhayopanisadā tad eva vīryavattaram bhavati.

'Whichever is accomplished by *Vidyā* (*Brahma-Vidyā*) so far defined, by means of devotion and the study of the *Upanisads* alone is efficient.'

Katha (1.2.3): naisā tarkena matir āpaneyā

'This knowledge is not something that can be produced by human reasoning, that is, empirical reasoning.'

Katha (2.5.15): tamevabhāntam anubhāti sarvam

'All this shines after that shining truth.'

Bṛhad-Āraṇyaka (4.3.6): atmaivāsyā jyotih

'Self itself is its (Self's) illumination.'

Taittiriya (3.5): vijnānam brahma.

'Specialised knowledge is *Brahman*.'

59. na jātoham mṛto vāpi na me karma śubhāśubham
viśuddham nīrgunam brahma bandho muktih katham mama.

'I am not born I am not dead. I have no duty. No action of mine is good or evil. Pure and attributeless is *Brahman*. How can there be bondage or liberation to me?'

Chāndogya (8.4.1): na jarā na mṛtyuh na śokah na sukṛtam na duṣkṛtam. sarve pāpāno ato nivartante. apahata-pāpmā hy esa brahma-lokah.

'There is no old age, no death, no misery, no merit, no demerit. All sins are removed from this In it all sins are annulled. This is the location of *Brahman*.'

60.

yadi sarva-gato devah sthirah pūrnah nirantaraḥ
antaram hi na paśyāmi sabāhyāntaraḥ katham?

'If this Divine Being is all-pervading, stable, complete, and distinctionless, than I do not see any distinction. How can there be the thought that it is outside and inside?'

Bṛhad-Āraṇyaka (2.5.19): tad etat brahma apūrvam̄ anaparam̄ anantaram̄ abāhyam̄.

'That this *Brahman* is neither prior, nor posterior. It has nothing other. It has nothing that follows. It has nothing outside.'

61. sphuraty eva jagat kṛtsnam̄ akhaṇḍita-nirantaram̄
aho māyā mahā-moho dvaitādvaita-vikalpanā.

'The whole world is presented as equipoise without break or interval or distinction. Verily *māyā*, nescience is a great delusion, an imagination of duality and non-duality.'

Bṛhad-Āraṇyaka-Upaniṣad (2.5.18): yaṁ puruṣah̄ sarvāsu pūrṣu puriṣayah̄ nainena kim ca nānāvṛtam̄ nainena kiñcanāsaṁvṛtam̄.

'This spirit underlies all bodies. There is nothing that is not covered by this. There is nothing that is not filled up by this.'

62. sākāram̄ ca nirākāram̄ neti netīti sarvadā
bhedābheda-vinirmukto vartate kevalah̄ śivah̄.

'The distinction such as that which is of form and that which is of no form is never existent. That which is, is devoid of distinction and identity. It is single and auspicious.'

Bṛhad-Āraṇyaka (2.3.6): asya śrīrbhavati ya evam̄ veda, athāta ādeśo neti neti nahy etasmād iti nety anyat param̄ asti.

'To one who knows this truth, prosperity occurs. Further therefore the statement of the truth is this: nothing exists; nothing exists apart from this truth. There is nothing higher than this truth.'

63. na te ca mātā ca pitā ca bandhuḥ
na te ca patnī na sutāś ca mitram̄
na pakṣapāto na vipakṣapātah̄
katham̄ hi santaptir iyam̄ hi citte?

'You have no mother, no father, no relative, no wife, no son, no friend, no party, not even non-party. Then how indeed are you justified in entertaining this anxiety in mind?'

Bṛhad-Āraṇyaka (3.5.1): yad eva sāksād aparoksād brahma ya ātmā sarvāntarah̄ tam̄ me vyācakṣva iti. esa te ātmā sarvāntarah̄. katamo yājnavalkya sarvāntarah̄ yośanāyā pipāse śokam̄ moham̄ jarām̄ mṛtyum̄ atyeti. etam̄ vai tam̄ ātmānam̄ viditvā brāhmaṇah̄ putrai ṣanāyāś ca vittaiṣaṇāyāś ca lokaiṣaṇāyāś ca vyutthāya atha bhikṣā-caryam̄ caranti. Yā hyaiva putraiṣaṇā sā vittaiṣaṇā yā vittaiṣaṇā sā lokaiṣaṇā. ubhe hy ete eṣane eva bhavataḥ. tasmāt

brāhmaṇaḥ pāṇḍityam nirvidya bālyena tiṣṭhāset. bālyam ca pāṇḍityam ca nirvidya atha munih amaunam ca maunam ca nirvidya atha brāhmaṇah. sa brāhmaṇah kena syād yena syāt tenedrśa eva atonyad ārtam.

'That alone is direct and immediate consciousness It is therefore *Brahman*. That is Self which is all-pervading. Teach me that. Thus this is Self in you. It is all-permeating. What is that, Yājnavalkya, which is all-permeating? It is that which transcends desire for food and drink, misery, delusion, old age and death. Thus indeed having understood self, they (the aspirants) become *Brāhmaṇas*. Having rendered themselves free from desire for sons, desire for wealth and desire for position, they then follow and practise non-possession. Just that which is desire for sons is the desire for wealth. That which is the desire for wealth is the desire for positions. Both these are nothing but desires. Therefore one who is a *Brāhmaṇa* ought to obtain the knowledge of *Brahman* and having obtained knowledge he leads the life of a youth. Having obtained knowledge and the life of a youth he is then a sage. Having thus obtained both non-silence and silence he is then a *Brāhmaṇa*. This *Brāhmaṇa* leads the life of the nature which may be in this way or in that way, that is, he is satisfied with whatever comes to him. That which is other than this is imperfect, misery.'

64. *dīvā naktam na te cittam udayastamayau na hi
videhasya śarīratvam kalpayanti katham budhah?*

'You have no day, no night, no mind. The sun does not rise and it does not set (for you). How can the wise super-impose body on that which is bodiless?'

Katha (2.4.5): *yataś codeti sūryo astam yatra ca gacchatī tam devāḥ sarve arpitāḥ tadu nātyeti kaścana.*

'In that out of which the sun rises and into which it sets, all Gods disappear (because they have their origin there). Nothing goes beyond it.'

65. *na vibhaktam vibhaktam ca nahi duḥkha-sukhādi ca
na hi sarvam asarvam ca viddhi cātmānam avyayam.*

'It is either non-separated, nor separated; neither pleasure, nor pain, nor anything else; neither universal nor particular. Understand Self to be inexhaustible.'

Muṇḍaka (3.2.7): *pare avyaye sarvā ekibhavanti.*

All become one in the abode of this highest and inexhaustible.'

66. nāham kartā na bhoktā ca na me karma purādhunā
na me deho videho vā nirmameti mameki kim.

'I am not a doer nor an enjoyer. There is no duty for me before or after. There is no body to me, nor no-body. Where is the necessity for me to see that something is not mine or mine.'

Bṛhad-Āranyaka (4.3.4): sā hovāca maitreyī ma iyām bhagohi sarvā pṛthivī vittenā pūrṇā syāt sanv ahām tena amṛtā aho. neti neti ho vāca. Yājnavalkyo yathopakaraṇavatām jīvitām tathaiva te jīvitām syāt. amṛtasya tu nāśasti vitteneti. sā hovāca maitreyī yenāham nāmṛtā ayām kim ahām tena kuryām. yad eva bhagavān veda tad eva me vibrūhi iti.

'The same Maitreyī said, supposing this O Revered! My all this earth is filled up with wealth, by following it, can I become immortal? Never, never, said Yājnavalkya. With the life of those who have several accessories, your life also becomes one. There is absolutely no hope of immortality, by means of wealth. She, Maitreyī said, with that by which I do not become immortal what shall I do? Whichever the most revered knows that alone tell me.'

In this passage expressions *vitta* and *upakaraya* cover all the items that are irrelevant to immortality.

67. na me rāgādiko doṣo duḥkham dehādikam na me
ātmānam viddhi mām ekam viśālam gaganopamam.

'In me there is no defect such as attachment. There is no pain such as body and so on in me. Understand me to be Self which is one, extended and similar to space.'

Chāndogya (4.11.1): soham asmi sa evāham asmi.

'He I am. He alone I am.'

Chāndogya (6.10.3): sa ātma tattvam asi.

'It is Ātman. You are that.'

Aitareya (2.3.13): sa etam eva puruṣam brahma tatamam apasyat.

'He realised this Self (*puruṣa*) alone as *Brahman* and all-permeating.'

Bṛhad-Āranyaka (2.4.5): na vā are sarvasya kāmāya sarvam priyam bhavati. ātmanas tu kāmāya sarvam priyam bhavati.

'O dear! Because of the desire of all, all does not become liked. Because of the desire of Self all become liked.'

The fact of liking something does not prove the truth of individuality. It rather proves the truth of Self, the author of all.

68.

sakhe manah kim bahu jalpitena
 sakhe manah sarvam idam vitarkyam
 yat sāra-bhūtam kathitam mayā te
 tvam eva tattvam gaganopamosi

'O Mind, my friend! What is the good of much speaking? O Mind, my friend! All this is to be suspected That which is fundamentally true is expounded by me to you You are the Reality. You are like space.'

Bṛhad-Āranyaka (2.4.5): ātmāvare drastavyah śrotavyo mantavyo mīdhyāśitavyah. . . . maitreyī ātmanī khalv are drste śrute vijnāte idam sarvam vīditam

'O Dear! Ātman alone ought to be realised, understood, reflected on and meditated on O Maitreyī, if Ātman, Self is realised, understood and appreciated, then all this becomes known '

69

yena kenāpi bhāvena yatra kutra mrtā api
 yoginah tatra liyante ghaṭākāśam ivāmbare

'In whatever circumstance and wheresoever the *yogins*, spiritual aspirants, may end their life, they disappear in it (Reality), as they are like the space conditioned by the jar disappearing in the larger space '

70

tirthe cāntyaja-gehe vā naṣṭa-smṛtiḥ api tyajan
 sama-kāle tanum muktah kaivalya-vyāpako bhavet.

'In the presence of sacred water or in the house of an outcaste, even though memory fails to him if an aspirant leaves his body after apprehending the truth of equipoise, he becomes the attainer of aloofness '

69 and 70.

Chāndogya (4.15.6) atha yadu caiva asmin śavyam kurvanti yadica na arcisam eva abhisam-bhavanti . . . arcisah sa enān brahma gamayati.

'Further in the case of this person (of wisdom) whether they observe funeral ceremonies or not, those persons (like him) go to the world of fire (they follow the path of fire). . . He (*vāyu*) takes them from the world of fire to *Brahman*.'

71.

dharmaṛtha-kāma-mokṣamś ca dvipadādi-carācaram
 manyante yoginah sarvam marici-jala-sannibham

'Duty, wealth, desire and release, and the creatures such as those that have two legs as well as non-moving entities, all this the *yogins* see to be similar to a mirage.'

Bṛhad-Āranyaka (1.3.8): *asato mā sadgamaya.*

'Take me from the unreal to the real.'

What is called 'the unreal' in this passage is compared to a mirage in the *Avadhūta-Gītā*.

72. *atitānāgataṁ karma vartamānam tathaiva ca
na karomi na bhunjāmi iti me niścalā matih.*

'Of the action past, future and present, I am not the doer nor am I the enjoyer. This is what I see and this gives no room for doubt.' *Muṇḍaka* (3.1.1): *taylor anyah pippalam svādv atti anaśnan anyo abhicākaśiti.*

'Of the two (entities) one (the individual self) suffers from the result of its action. The other (*Brahman*) without enjoyment illumines in all.'

Bṛhad-Āranyaka (3.8.8): *na tad aśnāti kiṁcana.
na tad aśnāti kaścana.*

'It (*Brahman*) does not enjoy anything. No body enjoys It, that is, there is no body apart from It.'

73. *śūnyāgāre samarasa-pūtah
tiṣṭhan ekaḥ sukhām avadhūtah
carati hi nagnah tyaktvā garvam
vindati kevalam ātmāni sarvam.*

'In the abode of spiritual bliss, purified by the essence of equipoise, living happily, with no companion the philosopher moves on being nude, i.e. depending on nothing, without egoism. He sees Self to be all-complete.'

The *Vedic* word *śūnya* means spiritual bliss.

Muṇḍaka (3.1.4): *vijānan vidvān bhavate nātivādī ātma-kriḍah
ātma-ratiḥ kriyāvān. esa brahma-vidām variṣṭhah.*

'Understanding Self (that is, *Brahman*), the aspirant becomes wise. He does not speak much. He is engaged in Self. His amusement is in Self. He is active. He is the highest of those that know *Brahman*. *Bṛhad-Āranyaka* (4.4.7): *atha martyo amṛto bhavati. atra brahma samaśnuta iti.*

'Further (when all desires are extinguished) the mortal man becomes immortal. In this state he understands *Brahman*.'

74.

tritaya turiyam nahi nahi yatra
 vindati kevalam ātmani tatra
 dharmādharmo nahi nahi yatra
 baddho muktah katham iha tatra?

'Where there is never the three-fold state as well as the fourth one, in the circumstance in which the self is seen to be all-complete, there is never duty nor no-duty. How can there be the one who is bound or the one who is liberated?'

Bṛhad-Āranyaka (2.3.6): athāta ādeśah neti neti. na hy etasmād iti nety anyat param asti. atha nāmadheyam satyasya satyam. iti. 'Further, for you the instruction is "not, not". Not indeed from this. Thus there is not something else that is higher. Further, the name, that is, the definition (of this truth). The Real of the Real. Thus.'

75.

vindati vindati nahi nahi mantram
 chando-lakṣanam nahi nahi tantram
 samarasa-magno bhāvita-pūtaḥ
 pralapitam etat param avadhūtaḥ.

'He does not know any hymn called *Veda*. He does not indeed know any hymn called *Veda*. Nor does he know any practice. Nor does he indeed know any practice. He is absorbed in the absolute truth signified as equipoise. He is purified by meditation. This highest truth is well expounded (by him). He is the philosopher.'

Kaṭha (1.2.15): sarve vedāḥ yat padam āmananti. . . . tat te padam sangrahena bravīmi. aum ity etat. . . . kas tam madāmadam devam madanyo jnātum arhati.

'All *Vedas* reveal the nature of this Truth. . . . This nature I tell you briefly. . . . *aum* is this. . . . How can any one other than myself be able to know this shining one which is of the nature of the bliss of the bliss.'

76.

sarva-śūnyam aśūnyam ca satyāsatyam na vidyate
 svabhāva-bhāvataḥ proktam śāstra-samvitti-pūrvakam.

'There is neither all-void nor non-void; neither real nor non-real. This is expounded on the strength of knowledge in essence made explicit by philosophy.'

Kaṭha (1.2.9-12-22): naiṣā tarkena matir āpaneyā proktānyenaiva sujnānāya preṣṭā. . . . tam durdarśam gūḍham anupraviṣṭam guhāhitam gahvareṣṭham purānam adhyātma-yogādhigamena devam matvā dhīrah. . . . tasyaiṣa ātmā vivṛṇute tanūm svām.

'This knowledge is not something that can be produced by human reasoning. The instruction given by a proper preceptor alone, O Dear! can produce that knowledge which is defectless. . . . It (Self) transcends perception. It is hidden. It is all pervading. It is located in the innermost region of the heart. It is beyond reach. It is beloved. It pervades all bodies. By means of practising discipline pertaining to the truth of Self, having understood this shining one, a person becomes a man of wisdom . . . whom this Self chooses to be its own, to him it reveals its form.'

iti Śrī dattātreya-viracitāyāṁ
avadhūta-gītāyāṁ ātma-samvitti-
upadeśo nāma prathamodhyāyah.

'Thus ends the First Chapter entitled "The Instruction of Knowledge in the *Avadhūta-Gītā* composed by Śrī Dattātreya'.'

CHAPTER II

Avadhūta teaches:

i. bālasya vā viṣaya-bhoga-ratasya vāpi
mūrkhasya sevaka-janasya gṛha-sthitasya
etad-guroḥ kim api naiva vicintanīyāṁ
ratnāṁ katham tyajati kopy aśucau pratiṣṭham?

'There need be no concern whether the Guru happens to be a boy or a man or one who is found gratified with pleasures of sense or seems obstinate, whether he be a slave or a householder. For who will reject a gem for the mere reason that it is found in an impure place?' *Muṇḍaka* (3.1.10): tasmād ātmajnam hy arcayet bhūti-kāmah.

'Therefore one who aspires after his well-being must adore the knower of the Self.'

Chāndogya (4.9.1-3): satyakāmā iti. bhagava iti ha prati-śuśrāva. brahma-vidiva vai somya bhāsi. ko nu tvā anuśāśā? iti. anye manusyebhyah iti ha pratijagne. bhagavān stv eva me kāmāṁ brūyat. śrutam hy eva me bhagavad-dṛśebhyah—ācāryāddhy eva vidyā vidiṭā sādhiṣṭam prāpayatīti—tasmai hyaitad evovāca—atra na kim ca na viyāyeti, viyāyeti.

'O satyakāmā! Thus he addressed. Revered Sir! Thus he answered. My good student! Indeed, you shine as though you know *Brahman*. Who did instruct you? Thus he asked. Those that are different from men. Thus indeed he replied. The revered master himself must kindly

teach me as he likes. I have heard that knowledge imparted by preceptors like you becomes rooted. Thus he said, He (the preceptor) told him indeed only the following. There is nothing lost—nothing lost.'

Chāndogya (4.14.1):

te hocuh upakosala, esa somya te asmad-vidyā
ātma-vidya ca ācāryas tu te gatim vaktā iti.

'They (the Gods) said, O *Upakosala*! This is, O Dear! for you the science dealing with us as well as the science dealing with Self. Your preceptor is the person to tell you the correct path.'

The idea is that the preceptor is justified merely because he is the preceptor.

2. naivātra kāvya-guna eva tu cintaniyo
grāhyah param guṇavatā khalu sāra eva
sindūra citra rahitā bhuvī rūpa- śūnyā
pāram na kiṁ nayati naur iha gantu-kāmān?

'His (the preceptor's) teaching ought not to be judged from the accepted standpoint of literary excellence. By one who is indeed after truth, only the essence ought to be apprehended. Does not a boat even though it lacks beauty and is unpainted in colours carry through those that want to cross (a river) to the other bank?'

Mundaka (1.5): atha parā yayā tad akṣaram adhigamyate. . . .
na cakṣuṣā grhyate nāpi vācā. esonur ātmā cetasā veditavyah

'That exposition is the highest by which that imperishable Truth is understood . . . the Truth cannot be apprehended by eye or by speech. The subtle Self can be appreciated only by mind.'

This appreciation is not governed by the merits merely linguistic in character.

3. prayatnena vinā yena niścalena calācalam
grastam svabhāvataḥ sāntam caitanyam gaganopamam.

'Without a steady effort, the Self, which is of the character of peace, which is identical with the entities moving and non-moving and is similar to space is grasped of its own accord.'

Taittirīya (2.8): ānandah. śrotriyasya ca akāmahatasya.

'The spiritual bliss occurs to one who is devoted to *Sruti* and who is not distracted by desire.'

Every will, is conditioned by desire. Hence it is not required to understand Truth.

Kaṭha (1.2.23): nāśānta-mānaso vāpi prajnānenainaiñ āpnuyāt.
 ‘The person whose mind is distracted does never indeed attain to this Truth (Self) by means of wisdom.’

4. ayatnāc cālayed yas tu ekam eva carācaram
 sarvagam tat katham bhinnam advaitam vartate mama.

‘Spontaneously if one understands this Truth which is only one, which is both moving and non-moving entities, which is all-pervading, then how can it be different? To me there is only one Truth, identity, that is equipoise.’

Kaṭha (2.4.11): manasaivedam āptavyam neha nānāsti kiṁcana.
 ‘Truth ought to be appreciated within the mind; (because) It is devoid of distinction.’

5. aham eva param yasmāt sārāsārataram śivam
 gamāgama-vinirmuktam nirvikalpam nirākularūm.

‘I alone am the Highest; I am the substantial and the insubstantial, the holy, and neither moving to and fro, an indeterminate and unperplexed.’

Kaṭha (1.2.20): āśino dūram vrajati śayāno yāti sarvataḥ . . .
 mahāntam vibhum ātmānam . . .

‘Sitting it goes farther. Lying it goes everywhere. . . . The highest, all-pervading Self. . . .’

6. sarvāvayava-nirmuktam tathāham tridaśārcitam
 saṁpūrṇatvān na gr̥hāmi vibhāgam tridaśādikam.

‘That which is devoid of all limbs is myself. It is that which is worshipped by Gods. Because it is complete I do not see the division such as Gods and so on (in it).’

Bṛhad-Āraṇyaka (1.4.7-10): atmety evopāśīta. atra hy ete sarva ekam bhavanti. . . . aham manur abhavam sūryaśceti tadidam apy etarhi ya evam veda. aham brahmāsmīti sa idagni sarvam bhavati.

‘It (the Truth) ought to be meditated on as Self. In this Truth all become one. . . . I became *Manu* and also *Sūrya*. If a person indeed knows this (the Truth so far expounded) as “I am *Brahman*”, he indeed becomes all this, that is, he indeed becomes all-complete.’

Bṛhad-Āraṇyaka (2.4.14): yatra vā asya sarvam ātmavābhūt tat kena karṇ. . . . paśyet.

‘In this circumstance indeed in the case of this aspirant everything became Self Itself. In this case by what means what can one see?’

Bṛhad-Āranyaka (2.5.15): sa vā ayam ātmā sarveṣāṁ bhūtānāṁ adhipatih. . . . asmin ātmāni sarvāni bhūtāni sarve devāḥ sarve lokāḥ sarve prānāḥ sarva eta ātmanah samarpitāḥ.

'That this Self is the Lord of all creatures. . . . In this Self all creatures, all Gods, all worlds, all vital principles, all (individual) selves became dedicated, that is, their individuality was lost there'

7. pramādena na sandehah kum kariṣyāmī vrttivān
utpadyante viliyante budbudāś ca yathā jale.

'Owing to illusion there is no doubt or suspicion caused (with regard to the Reality). (In the presence of illusion) what is the use of being a good or a wicked man? Things come into being and go out of it even as bubbles on the surface of water.'

Kaṭha (2.5.13): nityo nityānām.

'(The Truth is) the eternal of the eternals.'

Kaṭha (1.2.10): nāhyadhruvāḥ pṛāpyate hi dhruvam tat.

'That enduring one cannot indeed be attained by means of non-enduring means.'

8. mahadādīni bhūtāni samāpyaivam sadaiva hi
mrdu-dravyesu tiksneṣu gudeṣu kaṭukeṣu ca.

'The entities *mahat* and so on end indeed always in the same manner in things—soft, hard, tasteful and non-tasteful.'

Kaṭha (2.4.3): yena rūpam rasam gandham śabdām sparśāmś ca maithunān. etenaiva vijānāti kum atra pariṣisyate.

'Colour, taste, smell, sound, touch and contact are due to this All knowing is on account of this. Then what remains for one to say?'

9. kaṭutvam caiva śaityatvam mrdu-tvam ca yathā jale
prakṛtiḥ purusah tadvat abhinnam pratibhāti me.

'Hardness,' coldness and softness are found to co-exist in water. Similarly matter and spirit, it seems to me, co-exist in inseparability.'

Kaṭha (1.3.11): avyaktāt purusah parāḥ purusān na param kīmicit sā kāṣṭhā sā parā gatiḥ.

'Spirit transcends matter. Nothing is there that transcends spirit. That is the summit and the *summum bonum*.'

This passage leads to the conclusion that there is absolutely no distinction in Self. This is therefore the process of finding out the Absolute in which all conditions and therefore all distinctions disappear. This truth is illustrated by such passages as:—

Brhad-Āraṇyaka (2.1.20): sa yathorṇanābhīḥ tantunoccaret yathāgnēḥ kṣudrā viṣphulingāḥ vyuccaranti evam evāsmād-ātmanāḥ sarve prāṇāḥ sarve lokāḥ sarve devāḥ sarvāṇi bhūtāni vyuccaranti. 'As the web is uttered by the spider, as sparks scintillate from fire, so all lives, all worlds, all gods, all things are uttered by the Self.'

Mundaka (2.1.1): tadetat satyam. yathā sudiptāt pāvakāt viṣphulingāḥ sahasraśah prabhavante sarūpāḥ tathākṣarāt vividhāḥ somya bhāvāḥ prajāyante tatra caivāpi yanti.

'This is the truth. As from a flaming fire sparks are scintillated in thousands, so from the Imperishable Reality, multifarious entities emanate and return to it.'

10. sarvākhyā-rahitam yad yat sūkṣmāt sūkṣmataram param manobuddhīndriyātītam akalaṅkam jagatpatim.

'Devoid of all names, the subtlest of the subtle, the highest conceivable transcending mind, intellect and the senses, the taintless and the Lord of the Universe.'

Chāndogya (6.4.5): etaddhasma vai tadvidvāgīṁsaḥ āhuḥ... aśrutam amataṁ avijnātam... iti....

'It is indeed this and this alone that the wise said... not heard, not known and not understood... thus.'

Kena (1.4) yad vācānabhyuditam.

'That which is not expounded by means of speech.'

11. idṛśam sahajam yatra aham tatra katham bhave
tvam evali katham tatra katham tatra carācaram.

'If the Truth is spontaneously appreciated in this manner, in that circumstance how can I (individual) exist? How can you (the individual) exist? How can the moving and the non-moving entities exist there?'

Chāndogya (6.10.3): sa ya eṣonimaitadātmyam idam sarvam.

'That which is so far expounded is this Truth. It is very subtle. All this is of this self.'

Kaṭha (1.1.6): nityam vibhūmī sarvagataṁ susūkṣmam.

'It is eternal, all-pervading, omnipresent and subtlest.'

Taittirīya (2.7): etasmin adṛṣye anātmye anilayane anirukte.

'In this which is beyond perception, being the self of all which is selfless, being the abode of all which is abodeless and being the source of speech as such which is beyond speech.'

12. gaganopamam tu yat proktam tad eva gaganopmam
caitanyam doṣa-hinam ca sarvajnam pūnam eva ca

'The Truth is expounded to be similar to space. The same truth which is similar to space is spiritual, defectless, omniscient and complete.' *Katha* (2.5.13). cetanah cetanānām.

'It is the spirit of the spirits.' For it is the source of all that is spiritual. *Mundaka* (2.2.7): yassarvajnah sarvavit.

'It knows all and obtains all.'

Chāndogya (8.4.1): sarva pāpmāno ato nivartante apahata-pāpmā
'All sins are removed from this. It is that in which all sins are annulled.'

13. prithivyām. caritam naiva mārutena ca vāhitam
vārinā pihitam naiva tejo-madhye vyavasthitam.

'It is not indeed something that takes place on earth (that belongs to earth) It is not carried away by air It is not obscured by water. It is not found in the midst of fire.'

Bṛhad-Āraṇyaka (3.8.15): yas sarvesu bhūtesu tiṣṭhan . . . sarvāni
bhūtāni . . . antaro yamayati

'It is that which is in all creatures . . . which controls all creatures from within.'

14. ākāśam tena samvyāptam na tad vyāptam ca kenacit
sa bāhyābhyantrām tiṣṭhaty avacchinam nirantaram.

'Space is pervaded by It. But nothing pervades It. It exists both inside and outside simultaneously. It is unlimited. It is undivided.' *Katha* (2.5.8). tad u nātyeti kaścana.

'Nothing goes beyond It, that is, Nothing pervades It.'

15 sūkṣmatvāt tad adṛṣyatvāt nirgunatvāc ca yogibhiḥ
ālambanādi yat proktam kramād ālambanam bhavet.

'Because it is subtle, because it is unseen and also because it is qualityless, that which is, by the aspirants taken to be the basis (the object of meditation) becomes basis veritably.'

The idea is that meditation does not start from the knowledge of Truth. Rather the knowledge of Truth gradually emerges from meditation. Hence meditation on the Truth is contradiction in terms.

Mundaka (1.6). yat tad adṛṣyam agrāhyam.

'That which is beyond thought, beyond contemplation.'

Kaṭha (1.2.17): etad-ālambanam śreṣṭham etad-ālambanam param,
‘To depend upon this object of meditation is the best. It is
the highest.’

16. satatābhyaśa-yuktas tu nirālambo yadā bhavet
 tal-layāt-liyate nāntarguṇadoṣa-vivarjitah.

‘When a person engaged in ceaseless spiritual endeavour will have no anchor for his meditation, he is lost, and it is impossible for him to get rid of the merits and demerits in him.’

Kaṭha (2.6.15): yadā sarve prabhidyante hrdayasyeḥa granthayah,
atha martyo amṛto bhavati.

‘When all the knots of the heart are cut asunder, then the mortal becomes the immortal.’

Kaṭha (1.2.12): adhyātma-yogādhigamena devaiḥ matvā.

‘Having understood the Divine by means of spiritual discipline pertaining to the truth of the Self. . . .’ What is presented as “divine” in this passage is what is presented as *ālambana*, basis, in the previous passages.’

17. viṣa-viśvasya raudrasya moha-mūrchā-pradasya ca
 ekaiḥ eva vināśāya hy amoghaiḥ sahajāṁṛtam.

‘There is only one precious remedy to get rid of the world poison, which is terrible, deluding and dementing and that is the ambrosia of equipoise.’

Kaṭha (1.3.2): abhayam titīṣṭatām pāram.

‘The safest bank for those who want to cross (the ocean of bondage).’

18. bhāva-gamyam nirākāram sākāram drṣṭi-gocaram
 bhāvābhāva-vinirmuktām antarālām tad ucyate.

‘Being formless it is apprehended by insight, as having form it is perceivable by the eye. The innermost Self is said to be indescribable as being or non-being.’

The same is expounded in the following verses:

Kaṭha (2.4.11): manasaivedam āptavyam.

‘This is something that can be realised only by insight.’

19. bāhya-bhāvam bhaved viśvam antah prakṛtir ucyate
 antarādantaram jneyam nārikela-phalāmbuvat.

‘In its outward aspect it becomes the cosmos and in its inner aspect comes to be known as Nature. It is to be understood as the innermost of the inner like the sweet water within the coconut.’

Kaṭha (2.2.6): *guhyam brahma sanātanam.*

'The secret, the most ancient is *Brahman*.'

Bṛhad-Āranyaka (3.7.15): *yah sarveṣu bhūteṣu tiṣṭhan . . . sarvāni bhūtānyantaro yamayati eṣa ta ātmā antaryāmy amṛtah.*

'It (Self) being within all creatures . . . controls within all creatures. This is your Self. It controls from within. It is immortal.'

20. *bhrānti-jnānam sthitam bāhyam samyag jnānam ca madhyagam*

madhyān madhyataram jneyam nārikela-phalāmbuvat.

'Outermost knowledge is knowledge of appearance. Correct knowledge is in the middle and within the middle lies concealed the highest thing to be known. It is like the sweet water inside the cocoanut.'

Kena (1.3). *anyad eva tat viditat̄ atho aviditat̄ adhi.*

'It is other than all that is known. Further it is beyond all that is not known.'

21. *paurnamāsyām yathā candra eka evātinirmalah*

tena tat-saḍśam paśyet bheda-dṛṣṭih viparyayaḥ

'The moon on the full moon day is one only and is very clear. One ought to understand the Truth to be similar to it. The thought of difference is an illusion.'

Bṛhad-Āranyaka (3.1.6): *tad yad idam manah so sau candrah sa brahma sā muktih.*

'That this is mind. That this is moon. It is *Brahman*. It is freedom.'

22. *anenaiva prakārena buddhi-bhedo na sarvagah*

dātā ca dhīratām eti gīyate nāma-kotibhūḥ.

'In view of the previous ideas, difference in apprehension is not universal. One who gives knowledge (of the truth) becomes a hero. He is to be applauded in crores of names.'

Bṛhad-Āranyaka (1.4.10): *ya evam veda aham brahmāsmīti sa idam sarvam bhavati. tasya ha na devas ca nābhūtyā iṣate. ātmā hy eṣūgṛm sa bhavati.*

'He who knows "I am *Brahman*" he indeed becomes all this. In his case even the Gods are unable to do evil. The Self indeed of them he becomes.'

23. *guru-prajnā-prasādena mūrkho vā yadi pāṇḍitah*

yastu sambudhyate tattvam virakto bhava-sāgarāt.

'By means of the knowledge which is purely the gift of the preceptor, if a person, whether he is (said to be) a fool or a learned man, understands Truth then he is detached from the ocean of bondage.'

Taittirīya (1.11.2): *vedam anūcyācāryontevāsinam anu-sāsti . . . acāryāya priyam dhanam āhṛtya . . . acārya devo bhava.*

'After having taught the *Veda* the preceptor instructs the pupil. . . Having paid the preceptor that money which pleases him . . . become one to whom the preceptor is God.'

24. rāgadveṣa-vinirmuktah sarvabhūta-hite rataḥ
dr̥ḍha-bodhas ca dhīras ca sa gacchet paramam padam.

'The person who is free from attachment and hatred, who is intent upon doing good to all creatures, whose knowledge is stable and who is undesired attains to the highest Truth.'

Kaṭha (1.3.9): *vijnāna-sārathir yas tu manah-pragrahavān narah sodhvanaḥ pāram āpnoti tad viṣṇoh paramam padam.*

'He who is directed by specialised knowledge; the man whose mind is under perfect control: It is he who reaches the end of the path 'of spiritual discipline). That is the highest abode of Viṣṇu.'

25. ghaṭe bhinne ghaṭākāśa ākāśe liyate yathā
dehābhāve tathā yogi svarūpe paramātmani.

'After the destruction of a jar, even as the space contained in it merges in the larger space, the spiritual aspirant in the absence of body merges in his own essence which is no other than the highest Self.'

Taittirīya (3.10.4-5): *sa yaścāyam puruṣe. yaś cāśvāditye. sa ekaḥ. sa ya evam vit. asmāllokāt pretya—kāmarūpyanu-sancaran—suvarṇa jyotiḥ. ya evam veda. ityupaniṣad.*

'He is the same who is in the individual Self. He alone is in the sun. He is one. One who knows the truth in this manner after death (going out) from this world—moving on taking the form according to his desire (becomes) illumination which is the same as spiritual bliss. He who knows this truth in the manner expounded here. This is the conclusion arrived at by the *Upaniṣad*.'

26. ukteyam karma-yuktānām matir yāntepi sā gatiḥ
na coktā yoga-yuktānām matir yāntepi sā gatiḥ.

'The knowledge which is prescribed for those who have duties and which is said to be their protection to the very end is not prescribed

for those who practise spiritual discipline and it is not their protection to the very end.'

Mundaka (1.2.7): *avaram-karma. etat śreyo ye abhinandanti mūḍhāḥ jarā mrtyum te punar evāpiyanti.*

'Inferior is action Those who hold that this is good are fools. Again they surely have old age and death.'

27. *yā gatiḥ karma-yuktānām sā ca vāgīndriyād vadet
yoginām yā gatiḥ kvāpi hy akathyā bhavatorjītā*

'It is possible to say by means of speech the direction of those that have duty But the direction that the spiritual aspirants have cannot be stated by you It is the direction which is full of promise (beyond speech).'

Mundaka (1.2.7) *plavā hy ete adr̥ḍhā yajna-rūpāḥ.*

'These disciplines called sacrifices are boats weak and unsafe in their construction.'

Mundaka (1.2.10) *īśṭapūrtam manyamānā varisṭham nānyat śreyo samvidante pramūḍāḥ.*

'Thinking that sacrifice and charity are the best of disciplines, those fools never understand that the real discipline is something else '

28. *evam jnātvā tvamum mārgam yoginām naiva kalpitam
vikalpa-mārjanam tesām svayam siddhih pravartate.*

'For the spiritual aspirants who know this path, the state of being affected by imagination does not occur To them realisation occurs of its own accord '

Mundaka (2.8) *bhidyate hr̥daya-granṭhiḥ chidyante sarva-saṁśayāḥ. kṣiyante cāṣa karmāṇi tasmin drṣṭe parāvare*

'The knot of the heart is cut asunder, all doubts are answered and all the actions of the aspirant are exhausted when the highest Truth is realised.'

29 *tirthe vā antyaja gehe vā yatra kutra mr̥topi vā
na yogi paśyate garbhām pare brahmaṇi liyate.*

'In the presence of the holy water or in the house of an outcaste or in whichever place he meets his end, the spiritual aspirant does not see rebirth and he merges in *Brahman*, the highest.'

Chāndogya (4-15-6): *atha yad u caivāśmin ṣavyam karma kurvanti yadi ca na arcīṣam evābhī saṁbhavati . . . imam mānavam āvartam nāvartante nāvartante.*

'Further, with regard to the man of wisdom, whether they conduct the funeral ceremony or not he goes to the world of illumination.... They (such persons) again do not go through the whirl of human cycle. They do not indeed go through the whirl of human cycle.'

30. sahajam ajam acintyam yas tu paśyet svarūpam
ghaṭati yadi yatheṣṭam lipyate naiva dosaiḥ
sakṛd api tadabhāvāt karma kim cīn na kuryāt
tad api na ca vibaddah samyamī vā tapasvī.

'Spontaneous, unborn, ununderstandable is the essence (Truth). If one realises it and to one's entire satisfaction enjoys it, then one is never tainted by defects. Merely because this realisation has not occurred even once, one ought not to follow the path of action. This is how a mendicant or a person who practises austerity is not bound (by action).'

Mundaka (3.2.2): kāmān yaḥ kāmayate manyamānah sa kāmabhiḥ jāyate tatra tatra. paryāpta-kāmasya kṛtātmanastu ihaiva sarve praviliyanti kāmāḥ.

'He who desires things even though he knows (the truth) becomes born here and there owing to desires. But in the case of one in whom desires come to an end and who has made one's self accomplished, that is, who has understood Self, in this very life all desires come to an end.'

31. nirmayam niśpratimam nirākṛtim
nirāśrayam nirvapuṣam nirāśiṣam
nirdvandva nirmoham alupta-śaktikam
tam īśam ātmānamupaiti śāsvatam.

'That which is defectless, that which is not similar to anything, that which is formless, that which needs no support, that which needs no body, that which needs no food, that which is not conditioned by anything, that which makes illusion impossible, that the power of which is never modified, that is the Lord Self, ever enduring. Him he attains.'

Bṛhad-Āraṇyaka (4.3.32): eśasya paramā gatiḥ. eśasya paramā sampat. eśosya paramo lokaḥ. eśosya parama ānandah. etasyaivānandasasya anyāni bhūtāni mātrām upajīvanti.

'This (*Brahman*) is the highest goal of the spiritual aspirant. This is the highest wealth. This is his highest position. This is his highest bliss. All other creatures live indeed on the speck of this bliss.'

32.

vedo na dīkṣā na ca munḍana-kriyā
 gurur na śiśyo na ca yatra saṁpadah
 mudrādikam cāpi na yatra bhāsate
 tam iśām ātmānam upaiti śāśvataṁ

'No manifest need is here of *Veda*, discipline, sacrifice connected with removing hair, teacher, pupil, wealth of different kinds and religious marks. He attains thus the eternal supreme Self.'

Bṛhad-Āraṇyaka (4.3.22). atra pitā apitā bhavatī mātā amātā
 lokā alokā devā adevā vedā avedāḥ . . . tīrno hī tadā sarvān
 ūkān. . . .

'In this (truth of Self) father is no father, mother is no mother, worlds are no worlds, gods are no gods, *Vedas* are no *Vedas* . . . (the spiritual aspirant) in this circumstance has transcended all miseries.'

33

na śāmbhavam śaktika-mānavam na vā
 piṇḍam ca rūpam ca padādikam na vā
 ārambhā-niṣpatti ghaṭādikam ca no
 tam iśam ātmānam upaiti śāśvataṁ.

'There is no greatness attributed to *Śambhu*, no greatness attributed to *Śakti*, no greatness attributed to *Mānu*, there is no content, no form, no limbs feet and so on, no entity such as a jar which is produced and furnished. That is the Lord Self ever enduring. Him he attains.'

Muṇḍaka (3.2.10-11): tadetad ṛcābhuyuktam. kriyāvantah śrotriyāḥ
 brahmanisṭhāḥ svayam juhuta ekarśi śraddhāvantah tesāṁ evaisāṁ
 brahma vidyām vadeta tadetat satyam . . . naitad acīrṇa vrato
 adhite.

'This that is so far expounded is established by the hymn. These that are active (in the direction of knowledge), those that are devoted to *Śruti*, those that are devoted to *Brahman*, those that have self-sacrifice, those that have allegiance to one seer, that is, the seer of *Veda*, only to these this science of *Brahman* ought to be taught. What is stated so far is true. This science, one who has not taken a vow shall not study.'

34.

yasya svarūpāt sacarācaram jagad
 utpadyate tisṭhati liyatepi vā
 payo-vikārād iva phena-budbudās
 tam iśam ātmānam upaiti śāśvataṁ.

'This is Its essence from which the whole world, moving and non-moving, is produced, maintained and destroyed even as the bubbles on the foam owing to the change in water. That is the Lord Self, the all-enduring. Him he attains.'

Taittiriya (3.1): yato vā imāni bhūtāni jāyante. yena jātāni jīvanti. yat prayanti abhi saṁviśanti. tad vijijnāsasva tad brahmeti.

'From which all these creatures are born, by which those that are born are maintained, in which they are destroyed, into which they enter, enquire into It. That is *Brahman*. This the conclusion.'

35. nāsā-nirodho na ca dṛṣṭir āsanam
bodhopya abodhopi na yatra bhāsate
nāḍī-pracāropi na yatra kiṁcit
tam iśām ātmānam upaiti śāśvatam.

'No breath-control need we here, nor the steady stare nor the postures of the body. Nothing is here to be learned or unlearned, nor need we the regulation of nerves. One merely attains the Supreme and Eternal Self.'

Katha (2.6.16): śatām caikā ca hrdayasya nādyah tāsām mūrdhānam abhinissṛtaikā. tayordhvam āyan amṛtatvam eti.

'The nerves that belong to the heart are one hundred and one. Above all of them, that is, at the top of them there is extended one nerve. The person who transcends, that is, goes above both these (nerves) attains to immortality.'

36. nānātvam ekavam ubhatvam anyatā
anutva-dīrghatva-mahatva-śūnyatā
mānatva-meyatva-samatva-varjitam
tam iśām ātmānam upaiti śāśvatam.

'There is (in the truth) the absence of manifoldness, oneness, duality, otherness, infinitesimalness, length and largeness. It is devoid of the state of being proved by something else. It is devoid of the state of being an object. It is devoid of the state of being compared to other things. That is the Lord Self, the all-enduring. Him he attains.'

Bṛhad-Āraṇyaka (3.8.8): sa hovāca etaddhaitad akṣaram gārgi brāhmaṇā abhivadanti asthūlam anaṇu ahrasvaram adīrgham. . . . 'He (Yāhnavaṇkya) said—Indeed similarly as those *brāhmaṇas* teach, O Gārgil! this imperishable Truth is that which is not gross, not infinitesimal, not short, not long. . . .'

37.

susamyamī vā yadī vā na samyamī
 susangrahī vā yadī vā na sangrahī
 niskarmako vā sakarmakah
 tam iśam ātmānam upaiti śāsvatam.

'Whether he is a mendicant or a non-mendicant, whether he has amassed wealth or has not amassed wealth, whether he has not done his ritualistic duty or has done his ritualistic duty, he attains the Lord Self, the all-enduring.'

Bṛhad-Āraṇyaka (3.8 10): ya etad aksaram gārgi viditvā asmāl lokāt praiti sa brāhmaṇah.

'He who, O Gargi! having understood this imperishable Truth goes out of this world is *Brāhmaṇa*'

38

mano na buddhiḥ na śarīram indriyam
 tanmātra-bhūtāni na bhūta-pancakam
 ahamkṛti cāpi viyat-svarūpakam
 tam iśam ātmānam upaiti śāsvatam.

'There is no mind, no intellect, no body, no sense organ, no subtle elements, no five-fold element, no "I"ness. (the truth) is of the nature of space. That is the Lord Self, the all-enduring. Him he attains.'

Katha (1.2.21) aśarīram śarīresu . . . mahāntam vibhūmī ātmānam matvā dhiro na śocati

'(The Self) is bodiless in the bodies. . . . It is the highest. It is omnipotent. It is Self. Having understood this, an aspirant becomes a man of wisdom. He does not suffer misery.'

39

vidhau nirodhe paramātmatām gate
 na yoginas cetasi bhedavarjite
 śaucam na vāśaucam alingabhāvanā
 sarvam vidheyam yadivā niśidhyate.

'If all the commandment is negated, if everything is realised to be the highest Self, if the mind is free from dualistic ideas, and if the talk of luck and so on are abandoned, then in the case of that aspirant there is neither purity nor impurity, nor the distinction of sex.'

Kaṭha (1.2.14): anyatra dharmāt anyatrādharmāt anyatrāsmāt kṛtakṛtāt. anyatra bhūtāc ca bhavyāc ca yat tat paśyasi tadvada.

'Beyond duty, beyond non-duty, beyond this which is done and beyond this which is not done, beyond what is past and beyond what is to come, that which you see tell me that. . . .'

40. mano vaco yatra naśaktam īritum
 nūnam kathām tatra gurūpadeśatā
 īmām kathām uktavato guroḥ tad
 tad yuktasya tattvam hi samān prakāśate.

'If that is what (which) mind and speech are not capable of expounding, where then is the possibility of having instruction from a preceptor with reference to it? From the (real) preceptor who has received this discourse and who has realised the union with that Truth, the Truth of equipoise itself shines indeed.'

Muṇḍaka (1.2.12): tad vijnānārtham sa gurum evābhigacchet samit-pāṇih śrotriyam brahma niṣṭham.

'Having disowned all egohood the student ought to go to a *guru* (teacher) who follows the tradition of *Śruti* and who is devoted to *Brahman* (as expounded by *Śruti*).'

Chāndogya (4.9.3): acāryād hi eva vidyā viditā sādhīṣṭham prāpayati.
 'Only that learning which is obtained from a (proper) preceptor leads one to the goal.'

Chāndogya (4.14.1): ācāryas tu te gatim vaktā.

'Only ācārya (*guru*) is the person that tells you the right direction.'

śrī dattātreya- viracitāyām avadhūta- gitāyām
 ātma-samvittiyupadeśo nāma dvitiyodhyāyah.

'Thus ends the second chapter entitled "The Instruction of Knowledge" in the *Avadhūta-Gītā* composed by Śrī Dattātreya.'

CHAPTER III

Avadhūta says:—

I. guna-viguṇa-vibhāgo vartate naiva kiṁcit
 rati-virati-vihinam nirmalam niṣprapancam
 guna-viguṇa-vihinam vyāpakam viśva-rūpam
 katham aham iha vande vyoma-rūpam śivam vai.

'The distinction of virtue and vice, pleasure and pain does not apply to It which is unsoiled and unworldy, omnipresent and omnimorphous like space itself. How shall I pay homage to this Holy Being?'

2. śvetādi-varṇa-rahito niyatam śivaś ca
 kāryam hi kāraṇam idam hi param śivaś ca
 evam vikalparahitoham alam sivaśca
 svātmānam ātmani sumitra katham namāmi?

'It is devoid of colours like white and the like. It is self-possessed and holy. It is both the cause and effect of itself. It is distinctionless and stainless. It is the Holy Being. O good friend! How shall I salute the Self with the Self?'

3. nirmūla-mūla-rahito hi sadoditoham
 nirdhūma-dhūma-rahito hi sadoditoham
 nirdipa-dipa-rahito hi sadoditoham
 jnānāmṛtam samarasam gaganopamoham.

'I am radically unoriginated and ever risen. Unclouded, no cloud can conceal me. I am ever risen. Unlighted, no light can make me shine for I am ever risen. I am the nectar of knowledge, imbued with harmony, and am like the vault of heaven.'

(The word *aham* is used in this verse in two circumstances. (1) *sadoditah aham*: In this expression the word *aham* is in the masculine gender. (2) *jnānāmṛtam samarasam gaganopamoham*: In this expression the attributes of *aham* are both in neuter gender and in masculine gender. So the circumstance in which this *aham* is used is different from the circumstance in which *aham* is used in the former case. Further, *Bṛhad-Āraṇyaka* (1.4.1) says with reference to *Ātman* the ground of all *aham nāmā abhavat*. 'It became the bearer of the name *aham*.' This gives the idea that the Truth is *Ātman* and that is 'I'. Further the same *Upaniṣad* (1.6.1) says *saman . . . brahma . . . sarvāni nāmāni bibharti*. 'Equipoise is *Brahman*. . . . All names it bears.' *Aham* is one of these names.

In keeping with these ideas *aham* coming at the end of the verse is taken to be a separate attitude of the Truth and it is translated as 'That is I'. The idea contained in this translation is that the knowledge of the truth is the knowledge of 'I'. As it is already noted under the first verse of the *Jivannmukta-Gītā* what is commonly called 'I' is not the 'I' presented as Truth. The word 'I' is primarily the name of the Ultimate Truth. Understood thus the truth taught by the last line becomes the reason for the previous statements in the verse. The same is the construction with reference to similar passages.)

4. niśkāma-kāmarūpiha nāma kathām vadāmi
 nissanga-sangarūpiha nāma kathām vadāmi
 nissāra-sāra-rahitam ca kathām vadāmi
 jnānāmṛtam samarasam gaganopamoham.

'It is the desireless desire. How shall I name it? It is the unattached attachment. How shall I describe it? It is insubstantial and devoid of a core. What shall I say of it? I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

5. advaita-rūpam akhilam katham vadāmi
 dvaita-svarūpam akhilam hi katham vadāmi
 nityam tv anityam akhilam hi katham vadāmi
 jnānāmṛtam samarasam gaganopamoham.

'All this is the form of the non-dual reality. How shall I describe it? All this is also divided. How shall I propound it? All this is eternal and evanescent again. What shall I say of it? I am the nectar of knowledge, the harmony of things, and like unto the vault of heaven.'

6. asthūlam hi no nahi krśam na gatāgatam hi
 ādyanta-madhya-rahitam na parāparam hi
 satyam vadāmi khalu vai paramārtha-tattvam
 jnānāmṛtam samarasam gaganopamoham.

'It is neither thick nor thin. It neither moves nor remains unmoved. It has no beginning, no middle and no end. It is neither the high nor the low. I am indeed speaking the truth about Ultimate Reality. It is the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

7. saṁviddhi sarva-karanāni nabho-nibhāni
 saṁviddhi sarva-viṣayāś ca nabho-nibhāś ca
 saṁviddhi caikam amalam na hi bandha-muktam
 jnānāmṛtam samarasam gaganopamoham.

'Know all organs of sense to be (intangible) like the sky. Know all objects of sense to be like the sky. Know the one stainless being who is neither bound nor free. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

8. durbodha bodha-gahano na bhavāmi tāta
 durlakṣya lakṣya-gahano na bhavāmi tāta
 āsanna-rūpa-gahano na bhavāmi tāta
 jnānāmṛtam samarasam gaganopamoham.

'I am beyond knowledge and cannot be reached by knowledge. I am invisible and am not the object of sight. I have no form which is accessible. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

9. niskarma-karma-dahano jvalano bhavāmi
 nirduhkha-duhkha-dahano jvalano bhavāmi
 nirdeha-deha-dahano jvalano bhavāmi
 jnānāmṛtam samarasam gaganopamoham.

'Though inactive, I am the fire that consumes all action. Though sorrowless, I am the fire that consumes all sorrow. Though thirstless, I am the fire that consumes all thirst. I am the nectar of knowledge, the harmony of things, and like unto the vault of heaven.'

10. niśpāpa-pāpa-dahano hi hutāśanoham
 nirdharma-dharma-dahano hi hutāśanoham
 nirbandha-bandha-dahano hi hutāśanoham
 jnānāmṛtam samarasam gaganopamoham.

'Sinless as I am, I am the sacrificial fire that consumes all sin. Unprescribed I am the sacrificial fire that consumes all prescriptions. Unbound, I am the sacrificial fire that scorches all bondage. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven'

11. nirbhāva-bhāvarahito na bhavāmi vatsa
 niryoga-yoga-rahito na bhavāmi vatsa
 niścitta-citta-rahito na bhavāmi vatsa
 jnānāmṛtam samarasam gaganopamoham.

'Though unaffected, I am not without affection, My Dear Child! Though unyoked, I am not without a yoke, My Dear Child! Though mindless, I am not without mind, My Dear Child! I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

12. nirmoha-moha-padavita na me vikalpah
 niśsoka-śoka-padaviti na me vikalpah
 nirlobha-labha-padaviti na me vikalpah
 jnānāmṛtam samarasam gaganopamoham.

'I never fancy dupes as hopes I never fancy griefs as joys I never fancy greed as greedlessness I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

13. saṁsāra-santati-latā na ca me kadācit
 saṁtosa-santati-sukhe na ca me kadācit
 ajnāna-bandhanam idam na ca me kadācit
 jnānāmṛtam samarasam gaganopamoham.

'The creeper of worldliness has not entwined itself round me. The concatenation of pleasures does not give me happiness. I am not enslaved by ignorance. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

14. samsāra-santatir ajo na ca me vikārah
 santāpa-santati-tamo na ca me vikārah
 satvam svadharma-janakam na ca me vikārah
 jnānāmṛtam samarasam gaganopamoham.

'The stained train of worldliness leaves me unaffected. The gloom of a perpetual stream of anguish leaves me unaffected. I stand unaffected again by a virtue causing one to do his prescribed duties. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

15. santāpa-duḥkha-janako na vidhiḥ kadācit
 santāpa-yoga-janitam na manalḥ kadācit
 yasmād ahankṛtir iyam na ca me kadācit
 jnānāmṛtam samarasam gaganopamoham.

'The fate that ordains anguish and pain is not for me; Not for me the mind tormented by tortuous meditation. Not for me that which induces egotism. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

16. niṣkampa-kampa-nidhanam na vikalpa-kalpam
 svapna-prabodha-nidhanam na hitāhitam hi
 nissāra-sāra-nidhanam na carācaram hi
 jnānāmṛtam samarasam gaganopamoham.

'It is untrembling and makes all trembling cease. There is neither slumber nor wakefulness for it. Nothing that is propitious or unpropitious, insubstantial; it melts away all substance. Nothing moves nor remains unmoved for it. It is the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

17. no vedya-vedakam idam na ca hetu-tarkyam
 vācāmagocaram idam na mano na buddhiḥ
 evam katham hi bhavataḥ kathayāmi tattvam
 jnānāmṛtam samarasam gaganopamoham.

'It is neither the knower nor the known; It is not cause to be investigated by logic; it is beyond the ken of speech, mind and intellect.'

How shall I relate this reality to you? I am the nectar of knowledge, the harmony of things, and like unto the vault of heaven.'

18. *nirbhunna-bhunna-rahitam paramārtha-tattvam
antar bahū na hi katham paramārtha-tattvam
prāk sambhavam na ca ratam na hi vastu kimcit
jnānāmṛtam samarasam gaganopamoham.*

'The Ultimate Reality is impartite and remains partless; It has neither an inner nor an outer for it. It is neither produced in the past nor does it delight in producing. It is not a thing among things. I am the nectar of knowledge, the harmony of things, and like unto the vault of heaven.'

19 *rāgādi-dosa-rahitam tv aham eva tattvam
daivādi-dosa-rahitam tv aham eva tattvam
samsāra-śoka-rahitam tv aham eva tattvam
jnānāmṛtam samarasam gaganopamoham.*

'I am the Reality free from the blemish of passion and the like. I am the Reality, free from the flaw of fate. I am the Reality free from the grief of a groaning world. I am the nectar of knowledge, the harmony of things, like unto the vault of heaven.'

20. *Sthāna-trayam yadi ca neti katham turiyam?
kāla-trayam yadi ca neti katham diśaś ca?
Śāntam padam hi paramam paramārtha-tattvam
jnānāmṛtam samarasam gaganopamoham.*

'How can there be a fourth state when there are not the three? How can there be a direction without the three-fold division of time? The Ultimate Reality is the state of the Highest Repose. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

21. *dīrgho laghuh punar itiha na me vibhāgah
vistāra sankatam itiha na me vibhāgah
konam hi vartulam itiha na me vibhāgah
jnānāmṛtam samarasam gaganopamoham.*

'Distinctions of long or short, broad or narrow are not for me; distinctions of angle and circle have no relevance for me; I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

22. mātā pitādi tanayādi na me kadācit
jātam mṛtam na ca mano na ca me kadācit
nirvyākulam sthiram idam paramārtha-tattvam
jnānāmṛtam samarasam gaganopamoham.

'I have neither mother nor father nor offspring; there is neither birth nor death for me; nor a mind. This Ultimate Reality is unagitated and firm. I am the nectar of knowledge, the harmony of things, and like unto the vault of heaven.'

23. śuddham viśuddham avicāram ananta-rūpam
nirlepa-lepam avicāram ananta-rūpam
niṣkhaṇḍa-khaṇḍam avicāram ananta-rūpam
jnānāmṛtam samarasam gaganopamoham.

'It is the purest of pure things, beyond reflection; having infinite forms. It is the unadhering but that to which everything adheres; beyond reflection, having infinite forms. It is undivided but the principle of division itself; beyond reflection and having infinite forms. I am the nectar of knowledge, the harmony of things, and like unto the vault of heaven.'

24. brahmādayah sura-gaṇah katham atra santi
svargādayo vasatayah katham atra santi
yady ekarūpam amalam paramārtha-tattvam
jnānāmṛtam samarasam gaganopamoham.

'How do Brahmā and the hosts of gods exist there? Whence can there be heaven and the like? The Ultimate Reality is all of a piece and undefective. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

25. nirneti neti vimalohi katham vadāmi
niśšeṣa ṣeṣa vimalohi katham vadāmi
nirlīga līṅga vimalohi katham vadāmi
jnānāmṛtam samarasam gaganopamoham.

'How can I aver of this spotless one that it is not this nor that? How can I aver of this spotless one that it is the residue of a residueless entity? How can I aver of this spotless one that it is of a sex when it is the sexless one? I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

26. niskarma-karma paramam satatam karomi
 nissaṅga-sanga-rahitam paramam vinodam
 nirdeha-deha-rahitam satatam vinodam
 jnānāmṛtam samarasam gaganopamoham.

'Though inactive, I am ever engaged in the highest activity. Though free from all attachment I drive away all tedium, though bodiless, I am ever in delight. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven '

27. māyā-prapanca-racanā na ca me vikārah
 kauṭilya-ḍambha-racanā na ca me vikārah
 satyānṛteti-racanā na ca me vikārah
 jnānāmṛtam samarasam gaganopamoham.

'The wonderful structure of the world does not cause any change in me. Its crookedness and deceit have no effect on me Truth and lying produce no disturbance in me. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

28. sandhyādi-kāla-rahitam na ca me viyogah(o)
 hy antah-prabodha-rahitam badhiro na mūkaḥ
 evam vikalpa-rahitam na ca bhāva-śuddham
 jnānāmṛtam samarasam gaganopamoham

'To that there is no eventide or anything like it, no parting from anything, there is no awakening from within to it; there is neither deaf nor dumb for it; there is neither purity of disposition nor its destruction from it, I am the nectar of wisdom, the harmony of things and like unto the vault of heaven '

29. nirmātha-nātha-rahitam hi nirākulam vai
 niścitta-citta-vigatam hi nirākulam vai
 saṁviddhi sarva-vigatam hi nirākulam vai
 jnānāmṛtam samarasam gaganopamoham.

'It has no master and is free from perplexity; It has no mind and is free from perplexity, understand it to be unfettered by anything; it is free from perplexity, I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

30. kāntāra-mandiram idam hi katham vadāmi
 saṁsiddha-saṁśayam idam hi katham vadāmi
 evam nirantara-samam hi nirākulam vai
 jnānāmṛtam samarasam gaganopamoham.

'How indeed can I aver this to be a mansion in the wilderness? How indeed can I aver that it is all a substantiated uncertainty? It is ever in equilibrium and remains undisturbed; I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

31. nirjīva-jīva-rahitam̄ satatam̄ vibhāti
 nirbija-bija-rahitam̄ satatam̄ vibhāti
 nirvāna-bandha-rahitam̄ satatam̄ vibhāti
 jnānāmṛtam̄ samarasam̄ gaganopamoham̄.

'It is lifeless and though devoid of life it shines ever and anon. It is seedless and though seedless it flourishes ever and anon. It is liberated and though unfettered it shines ever and anon. I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

32. saṁbhūti-varjitam̄ idam̄ satatam̄ vibhāti
 saṁsāra-varjitam̄ idam̄ satatam̄ vibhāti
 saṁhāra-varjitam̄ idam̄ satatam̄ vibhāti
 jnānāmṛtam̄ samarasam̄ gaganopamoham̄.

'It is free from origination and shines ever and anon. It is free from mundane existence and shines ever and anon. It is free from destruction and shines ever and anon. I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

33. ullekhamātram̄ api te na ca nāma-rūpaṁ
 nirbhinna-bhinnam̄ api te na hi vastu kiṁcit
 nirlajja-mānasa karoṣi katham̄ viṣādam̄
 jnānāmṛtam̄ samarasam̄ gaganopamoham̄.

'You can only be mentioned but you have neither name nor form. Your are unseparated and there is nothing that can exist apart from you. O unabashed mind! Why dost thou get wearied? I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

34. kiṁ nāma rodiṣi sakhe na jarā na mṛtyuḥ
 kiṁ nāma rodiṣi sakhe na ca janma-duḥkham̄
 kiṁ nāma rodiṣi sakhe na ca te vikāraḥ
 jnānāmṛtam̄ samarasam̄ gaganopamoham̄.

'Why moanest thou, friend; there is neither decrepitude nor death for you? Why moanest thou, friend, there is no travail of birth for you? Why moanest thou, friend, there is no perversion in you? I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

35

kīm nāma rodisi sakhe na ca te svarūpam
 kīm nāma rodisi sakhe na ca te virūpam
 kīm nāma rodisi sakhe na ca te vayāmsi
 jnānāmṛtam samarasam gaganopamoham.

'Why moanest thou, friend; there is no figurement nor disfigurement for you? Why moanest thou, friend; growing age is not for you? I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

36.

kīm nāma rodisi sakhe na ca te vayāmsi
 kīm nāma rodishi sakhe na ca te manāmsi
 kīm nāma rodishi sakhe na tavendriyāni
 jnānāmṛtam samarasam gaganopamoham.

'Why moanest thou, friend, growing age is not for you? Why moanest thou, friend, mind and the senses are not for you? I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

37.

kīm nāma rodisi sakhe na ca te sti kāmah
 kīm nāma rodishi sakhe na ca te pralobhah
 kīm nāma rodishi sakhe na ca te vimohaḥ
 jnānāmṛtam samarasam gaganopamoham.

'Why moanest thou, friend; lusts do not assail you; greed does not afflict you? Infatuation does not move you. I am the nectar of wisdom, the harmony of things and like into the vault of heaven'

38.

aiśvaryam icchasi katham na ca te dhanāni
 aiśvaryam icchasi katham na ca te hi patni
 aiśvaryam icchasi katham na ca te mameti
 jnānāmṛtam samarasam gaganopamoham.

'Wealth is not for you; so how can you hanker after it? Thou hast no wife; so how can you hanker after wealth? Thou hast nothing that you wish to own as thine; So how can you hanker after wealth? I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

39

Linga- prapanca--januṣī na ca te na me ca
 nirlajja-mānasam idam ca vibhāti bhinnam
 nirbheda-bheda-rahitam na ca te na me ca
 jnānāmṛtam samarasam gaganopamoham.

'The false world is neither for you nor for me; the immodest mind fancies itself as different from it; the undifferentiated is not for you or for me. I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

40. novāñumātram̄ api te hi virāga-rūpam̄
 novāñumātram̄ api te hi sarāga-rūpam̄
 novāñumātram̄ api te hi sakāma-rūpam̄
 jnānāmṛtam̄ samarasam̄ gaganopamoham̄.

'Thou hast not even a moiety of contradictory qualities or identical qualities; nor have you any form born of desire; I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

41. dhyātā na te hi hṛdaye na ca te samādhiḥ
 dhyānām na te hi hṛdaye na bahiḥ pradeśaḥ
 dhyāyām na ceti hṛdaye na hi vastu-kālo
 jnānāmṛtam̄ samarasam̄ gaganopamoham̄.

'There is no object to be meditated upon in your heart nor perfect absorption in it; there is no inner meditation in your heart nor any external space that lies outside it; there is no object of meditation in the heart and nothing that transpires in time. I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

42. yat sārabhūtam̄ akhilam̄ kathitam̄ mayā te
 na tvam̄ na me na mahato na guruḥ na śiṣyah
 svacchanda-rūpa-sahajam̄ paramārtha-tattvam̄
 jnānāmṛtam̄ samarasam̄ gaganopamoham̄.

'You have been told by me all that constitutes the core of truth; nothing there is which is big, neither teacher nor the taught. The Ultimate Reality is inherently spontaneous. I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

43. katham iha paramārtham̄ tattvam̄ ānanda-rūpam̄
 katham iha paramārtham̄ naivam̄ ānanda-rūpam̄
 katham iha paramārtham̄ jnāna-vijnāna-rūpam̄
 yadi param̄ aham̄ ekam̄ vartate vyoma-rūpam̄.

'How can Ultimate Reality be of the nature of bliss? How can Ultimate Reality be of the nature of knowledge or transcendental knowledge whilst the highest 'Me' exists extended like space?

44

dahana-pavana-hinam viddhu vijnānam ekam.
 avani-jala-vihinam viddhi vijnāna-rūpam·
 sama-gamana-vihinam viddhi vijnānam ekam
 gaganam iva viśalam viddhi vijnānam ekam.

'It neither burns like fire nor blows like air—know that to be the one transcendental knowledge. It is not land or the sea. Know that to be the one transcendental knowledge, it does not proceed with anything else, know that to be transcendental knowledge. It is like space. Know that to be transcendental knowledge.'

45.

na śūnya-rūpam na viśūnya-rūpam
 na ūddha-rūpam na viśuddha-rūpam
 rūpam virūpam na bhavāmī kiṁcit
 svarūpa-rūpam paramārtha tattvam.

'It is neither a void nor a plenum; it is neither pure nor impure; it is neither beautiful nor ugly. Ultimate Reality is only like itself'

46

munca munca hi saṁsāram tyāgaṁ munca hi sarvathā
 tyāgātyāga-viṣam ūddham amṛtam sahajam dhruvam.

'Abandon ye worldliness; abandon ye renunciation, renouncing or non-renouncing is irrelevant to truth which is immortal, inherent and certain.'

iti śri dattātreya-viracitāyām avadhūta-gītāyām
 ātma-samvitty-upadeśo nāma trtiyodhyāyah

'Thus is the third chapter entitled "The Instruction of Wisdom pertaining to the Truth of Self" in the *Avadhūta-Gītā* composed by Sri Dattātreya'

CHAPTER IV

Sri Dattātreya says:—

I.

nāvāhanam naiva visarjanam vā
 puspāmī patrāmī katham bhavanti
 dhyānāmī mantrāmī katham bhavanti
 samāsamam caiva śivārcanam ca.

'Whence can there be invocation or laying down? or worship with flowers or leaves? Wherefore the relevance of meditation and muttering of hymns? Whereby can there be worship of the same by the same, the worship of an external deity?'
 II

2. na kevalam bandha-vibandha-mukto
 na kevalam śuddha-viśuddha-muktah
 na kevalam yoga-viyoga-muktah
 sa vai vimukto gaganopamoham.

'It is not only free from bondage and release. It is not only free from the pure and the impure. It is not only free from discipline and non-discipline. But it is freedom itself. It is space-like. That is "I".'

3. sanjāyate sarvam idam hi tathyam
 sanjāyate sarvam idam vitathyam
 evam vikalpo mama naiva jātah
 svarūpa-nirvānam anāmayoham.

' "This is born, hence real; this is born and hence is unreal". Such ideas are foreign to me. I am of the nature of bliss and am defectless.'

4. na sānjanam caiva nirajanam vā
 na cāntaram vāpi nirantaram vā
 antarvibhinnam na hi me vibhāti
 svarūpa-nirvāṇam anāmayoham.

'Neither that which has defects, nor that which has no defects; neither (that which has) interval nor that which has no interval, nor that which is in itself broken presents itself to me. I am of the nature of bliss and am defectless.'

5. abodha-bodho mama naiva jāto
 bodha-svarūpam mama naiva jātam
 nirbodha-bodham ca katham vadāmi
 svarūpa-nirvāṇam anāmayoham.

'The knowledge that presupposes non-knowledge is never produced in me. The disposition of being knowledge is never produced in me. How can I expound knowledge in its relation to non-knowledge? I am of the nature of bliss and am defectless.'

6. na dharma-yukto na ca pāpa-yukto
 na bandha yukto na ca mokṣa-yuktah
 yuktam tv ayuktam na ca me vibhāti
 svarūpa-nirvāṇam anāmayoham.

'I am neither meritorious nor sinful. I am neither bound nor free. There is nothing proper or improper for me. I am of the nature of the bliss and am defectless.'

7.

parāparam vā na ca me kadācit
 madhyastha-bhāvo hi na cāri-mitram
 hitāhitam cāpi katham vadāmi
 svarūpa-nirvānam anāmayoham.

'I have no sense of superior or inferior or middling. I have no enemies or friends. How can I speak of good and evil? I am of the nature of bliss and am defectless.'

8.

nopāsako naivam upāsyarūpam
 na copadeśo na ca me kriyā ca
 saṁvit-svarūpam ca katham vadāmi
 svarūpa-nirvānam anāmayoham.

'Neither the worshipper nor that which is worshipped, neither instruction nor any ritual, is relevant to me. The Truth is of the nature of knowledge. How can I expound It? I am of the nature of bliss and am defectless.'

9

no vyāpakam vyāpyam ihaśti kiṁcit
 no cālayam vāpi nirālayam vā
 aśūnya-sūnyam ca katham vadāmi
 svarūpa-nirvānam anāmayoham.

'There is in this circumstance, nothing pervading, nothing less pervading. There is no place of rest, not even the absence of such place. The Truth is something as well as nothing. How can I expound It? I am of the nature of bliss and am defectless.'

10.

na grāhako grāhyakam eva kiṁcit
 na kāranam vā mama naiva kāryam
 acintya-cintyam ca katham vadāmi
 svarūpa-nirvānam anāmayoham.

'To me there is neither the apprehender nor the apprehended; neither cause nor effect; neither thinkable nor unthinkable can be asserted of me. I am of the nature of bliss and am defectless.'

11.

na bhedakam vāpi na caiva bhedyam
 na vedakam mama naiva vedyam
 gatāgataṁ tāta katham vadāmi
 svarūpa-nirvānam anāmayoham.

'How can I assert of this that it is the divider or the divided, the knower or the known, the thing which goes or comes? I am of the nature of bliss and defectless.'

12. na cāsti deho na ca me videho
buddhir mano me na hi cendriyāṇi
rāgo virāgaś ca kathāṁ vadāmi
svarūpa-nirvāṇam anāmayoham.

'I have no body nor am I bodiless. I cannot be said to have intellect, mind or the senses. I have neither passion nor dispassion. I am of the nature of bliss and am defectless.'

13. ullekha-mātrāṁ na hi bhinnam uccaiḥ
ullekha-mātrāṁ na tirohitam vai
samāsamāṁ mitra kathāṁ vadāmi
svarūpa-nirvāṇam anāmayoham.

'It can just be mentioned and not different from what is supreme. It can just be mentioned and yet is not concealed. How can I speak of that, O Friend! which is the same in all things and yet not the same? I am of the nature of bliss and am defectless.'

14. jitendriyoham tv ajitendriyo vā
na samyamo me niyamo na jātaḥ
jayājayam mitra kathāṁ vadāmi
svarūpa-nirvāṇam anāmayoham.

'I have and I have not subdued the senses. I have no restraint and no discipline. Friend! How can I speak of victory or failure? I am of the nature of bliss and am defectless.'

15. amūrta-mūrtih na ca me kadācit
ādy-anta-madhyam na ca me kadācit
balābalam mitra kathāṁ vadāmi
svarūpa-nirvāṇam anāmayoham.

'Form and formlessness are not for me. Beginning, middle and end are not for me. How can I speak of that, O Friend! as strong or weak? I am of the nature of bliss and am defectless.'

16. mṛtāmr̥tam vāpi viṣāviṣam ca
sanjāyate tāta na me kadācit
aśuddha-śuddham ca kathāṁ vadāmi
svarūpa-nirvāṇam anāmayoham.

'To me there is neither death nor immortality, poison or nectar. How can I speak of that as pure or impure even? I am of the nature of bliss and am defectless.'

17

svapnah-prabodho na ca yoga-mudrā
 naktam̄ divā vāpi na me kadācit
 aturya-turyam̄ ca katham vadāmi
 svarūpa-nirvānam̄ anāmayoham̄.

'To me there is neither sleep nor awakening, nor the pose of yoga; there is neither night nor day. How can I speak of that in terms of the fourth state or the non-fourth state? I am of the nature of bliss and am defectless.'

18.

saṁviddi mām sarva-visarva-muktam̄
 māyā-vimāyā na ca me kadācit
 sandhyādīkam karma katham vadāmi
 svarūpa-nirvānam̄ anāmayoham̄.

'Know me as free from everything and nothing, illusion or non-illusion. How can I speak of it in terms of twilight rite? I am of the nature of bliss and am defectless.'

19

saṁviddi mām sarva-samādhi-yuktam̄
 samviddi mām laksya-vilakṣya-muktam̄
 yogam viyogam̄ ca katham vadāmi
 svarūpa-nirvānam̄ anāmayoham̄.

'Understand me as imbued with the highest state of absorption, as incapable of being defined or undefined. How can I speak of that as that which unifies or divides? I am of the nature of bliss and am defectless.'

20.

mūrkhopi nāham na ca pañcitotham̄
 maunam̄ vimaunam̄ na ca me kadācit
 tarkam̄ vitarkam ca katham vadāmi
 svarūpa-nirvānam̄ anāmayoham̄.

'I am neither ignorant nor learned. To me there is neither silence nor speech. How can I speak of that as logical or illogical? I am of the nature of bliss and am defectless.'

21.

pītā ca mātā ca kulam na jātiḥ
 janmādi mṛtyur na ca me kadācit
 sneham̄ vimoham ca katham vadāmi
 svarūpa-nirvānam̄ anāmayoham̄.

'To me there is neither father nor mother, neither family nor caste, neither birth nor death. How can I speak of that as attached or unattached? I am of the nature of bliss and am defectless.'

22. astam gato naiva sadoditoham
tejo-vitejo na ca me kadācit
sandhyādikam karma katham vadāmi
svarūpa-nirvānam anāmayoham.

'To me there is no rising or setting, neither light nor darkness. How can I speak of that in terms of twilight rite? I am of the nature of bliss and am defectless.'

23. asamśayam viddhi nirākulam mām
asamśayam viddhi nirantaram mām
asamśayam viddhi niranjanam mām
svarūpa-nirvānam anāmayoham.

'Know me without doubt as unperplexed, everlasting, and unsmeared. I am of the nature of bliss and am defectless.'

24. dhyānāni sarvāni parityajanti
śubhāśubham karma parityajanti
tyāgāmrtaṁ tāta pibanti dhīrāḥ
svarūpa-nirvānam anāmayoham.

'The strong-minded ones eschew all religious contemplation and forswear themselves of all auspicious and unauspicious acts. They quaff the nectar of renunciation. I am of the nature of bliss and am defectless.'

25. vindati vindati na hi na hi yatra
chando lakṣaṇam na hi nahi tatra
samarasa-magno bhāvita-pūtah
pralapati tattvam param avadhūtah.

'Where logical understanding is of no avail, there rhetorical assertion is also of no avail. The great *avadhūta* immersed in bliss and filled with inspiration proclaims the truth.'

iti śrī dattātreya-viracitāyām avadhūta-gītāyām
svāmi-kārtika-samvāde svātma-samvittiyupadeśe
svarūpa-nirṇayo nāma caturthodhyāyah.

'Thus is the fourth chapter entitled "Definition of the Essence" in the "Instruction of Wisdom connected with one's own self" in the course of the discussion between *Svāmi* and *Kārtika* in the *Avadhūta-Gītā* composed by Śrī Dattātreya.'

CHAPTER V

Thus spake Śrī Dattātreya:-

1. aum iti gaditam gagana-samāṁ
tanna parāpara-sāra-vicāra iti
avilāsa-vilāsa-nirākaraṇam
katham aksara-bindu-samuccaranam

'It is named as "Aum" and is like the void of space. The Beyond and the After, Substance or Reflection have no meaning here. The unmanifest and the manifest are eschewable terms. While it is so, how can it be expressed in a syllable or a dot?'

2. iti tat tvam asi-prabhrti-śrutibhiḥ
pratipādītam ātmāni tattvam asi
tvam upādhī-vivarjita-sarva-samāṁ
kim u rodīśi mānasi sarva-samāṁ.

'The scriptures proclaim "That art Thou". You are that in your self. You are free from all limiting conditions and the principle of Identity in all. Why lamentest thou then when All is One?'

3. atha ūrdhvā-vivarjita-sarva-samāṁ
bahirantara-varjita-sarva-samāṁ
yadūcaikavivarjita sarva-samāṁ.
kim u rodīśi mānasi sarva-samāṁ.

'It is the self-same identity than which there is nothing higher, nor is there anything outer or inner for it, nor can it be spoken of as numerically one. It is the self-same identity. Why lamentest thou then when All is One?'

4. nahi kalpita-kalpa-vicāra iti
nahi kārana-kārya-vicāra iti
pada-sandhi-vivarjita-sarva-samāṁ
kim u rodīśi mānasi sarva-samāṁ.

'It does not admit of a discussion of conceivability or concept, of cause or effect of term and copula. It is the self-same identity. Why lamentest thou then when All is one?'

5. nahi bodha-vibodha-samādhir iti
nahi deśa-videśa-samādhir iti
nahi kāla-vikāla-samādhir iti
kim u rodīśi mānasi sarva-samāṁ.

'There is nothing here of meditation which is taught or not taught, which is in this or the other place, at this or some other time. Why lamentest thou then when All is one?'

6. nahi kumbha-nabho nahi kumbha iti
 na hi jīva-vapuh na hi jīva iti
 na hi kāraṇa-kārya-vibhāga iti
 kim u rodiśi mānasi sarva-samam.

'It is the space within the jar or the jar itself, it is not the body embodying the soul nor even the soul itself. It is not the cause nor the action. Why lamentest thou then when All is one?'

7. iha sarva-nirantara-mokṣa-padam
 laghu-dīrgha-vicāra-vihīna iti
 na hi vartula-koṇa-vibhāga iti
 kim u rodiśi mānasi sarva-samam.

'Herein is all the eternal state of release. It does not lend itself to short or long discussion. Distinctions of circularity and triangularity do not apply to it. Why lamentest thou then when All is one?'

8. iha śūnya-viśūnya-vihīna iti
 iha śuddha-viśuddha-vihīna iti
 iha sarva-visarva-vihīna iti
 kim u rodiśi mānasi sarva-samam.

'Void or full are meaningless here; so are pure and impure, all and none, why lamentest thou then when All is one?'

9. nahi bhinna-vibhīnna-vicāra iti
 bahir-antara-sandhi-vicāra iti
 ari-mitra-vivarjita-sarva-samam
 kim u rodiśi mānasi sarva-samam.

'The discussion of difference or non-difference of the outer, the inner, and the between, of foe or friend is eschewed here. It is the self-same identity. Why lamentest thou then when All is one?'

10. na hi śiṣya-viśiṣya-svarūpa iti
 na carācara-bheda-vicāra iti
 iha sarva-nirantara-mokṣa-padam
 kim u rodiśi mānasi sarva-samam.

'No discussion is here of who is the disciple and who the non-disciple; which is the moving and which the non-moving. Here is the state of

liberation entire and ever lasting Why lamentest thou then when All is one?

11. nanu rūpa-virūpa-vihīna iti
 nanu bhinna-vibhinna-vihīna iti
 nanu sarga-visarga-vihīna iti
 kiṁ u rodīśi mānasi sarva-samam.

'Is not that free from form or formlessness? Is not that free from the divided and the undivided? Is not that free from evolution or involution? Why lamentest thou then when All is one?'

12. na gunāguṇa-pāśa-nibandha iti
 mr̥ta-jivana-karma-karomī katham
 iti ūddha-niranjana-sarva-samam
 kiṁ u rodīśi mānasi sarva-samam.

There is no bondage here to the rope of the *Gāṇas*. When earthly life has ceased whence is the question of the doer and the deed? It is the self-same identity pure and simple. Why lamentest thou then when All is one?'

13. iha bhāva-vibhāva-vihīna iti
 iha kāma-vikāma-vihīna iti
 iha bodhatamam khalu mokṣa-samam
 kiṁ u rodīśi mānsasi sarva-samam.

'Existence or non-existence, desire or desirelessness, have no meaning here. This indeed is the highest teachable truth like unto liberation itself. Why lamentest thou then when All is one?'

14. iha tattva-nirantara-tattvam iti
 na hi sandhi-visandhi-vihīna iti
 yadi sarva-vivarjita-sarva-samam
 kiṁ u rodīśi mānasi sarva-samam.

'Here is the truth and the eternal truth. It has neither conjunction and disjunction. It is the self-same Identity distinguished from all else. Why lamentest thou then when All is one?'

15. aniketa-kuṭī-parivāra-samam
 iha saṅga-visaṅga-vihīna-param
 iha bodha-vibodha-vihīna-param
 kiṁ u rodīśi mānasi sarva-samam.

'It has no particular locus, nor house to live in, nor retinue. It is all itself. It is neither related nor unrelated. It is neither taught nor untaught. Why lamentest thou then when All is one?'

16. avikāra-vikāram asatyam iti
 avilakṣya-vilakṣyam asatyam iti
 yadi kevalam ātmani satyam iti
 kim u rodiśi mānasi sarva-samam.

'To speak of it as formless or out of proper form is to speak an untruth. To say of it as purposeless or purposeful is to utter an untruth. The truth is that it is the sole reality. Why lamentest thou then when All is one?'

17. iha sarva tamam khalu jīva iti
 iha sarva-nirantara-jīva iti
 iha kevala-niścala-jīva iti
 kim u rodiśi mānasi sarva-samam.

'Herein is the Absolute Self of all. Here is the ever-lasting Self of all. Here is the only unchanging Self of all. Why lamentest thou then when All is one?'

18. aviveka-vivekam abodha iti
 avikalpa-vikalpam abodha iti
 yadi caikanirantara-bodha iti
 kim u rodiśi mānasi sarva-samam.

'It is discrimination which is beyond specification. It is beyond knowledge. For this reason, it is an idea which is beyond imagination. It is beyond knowledge. Why lamentest thou then when All is one?'

19. na hi mokṣa-padam nahi bandha-padam
 na hi punya-padam nahi pāpa-padam
 na hi pūrṇa-padam nahi rikta-padam
 kim u rodiśi mānasi sarva-samam.

'It is neither the state of freedom nor of bondage. It is neither the state of merit nor of demerit. It is neither the state of fullness nor of privation. Why lamentest thou then when All is one?'

20. yadi varṇa-vivarṇa-vihīna-samam
 yadi kāraṇa-kārya-vihīna-samam
 yadi bheda-vibheda-vihīna-samam
 kim u rodiśi mānasi sarva-samam.

'If the Identical is devoid of distinctions of colour, of cause and effect, of difference and indifference, why lamentest thou then when All is one?'

21. iha sarva-nirantara-sarva-cite
 iha kevala-niścala-sarva-cite
 dvipadādi-vivarjita-sarva-cite
 kim u rodisi mānasi sarva-samam.

'For the sake of this spirit which is all and partless, for the sake of this spirit which is by itself and absolutely all-enduring, for the sake of (this) spirit which is beyond the reach of the bipeds and the like, why lamentest thou then when All is one?'

22. ati sarva-nirantara-sarva-gatam
 ati-nirmala-niścala-sarva-gatam
 dina-rātri-vivarjita-sarva-gatam
 kim u rodisi mānasi sarva-samam.

'It is beyond All and yet the seamless All, pervades all; untainted and unmoved it moves in All; to it there is neither the break of day nor fall of night, that which has entered into all things. Why lamentest thou then when All is one?'

23. na hi bandha-vibandha-samāgamanam
 na hi yoga-viyoga-samāgamanam
 na hi tarka-vitarka-samāgamanam
 kim u rodisi mānasi sarva-samam.

'Bondage and freedom can never be reconciled. Discipline and no discipline can never be reconciled. Reason and no reason can never be reconciled. Why lamentest thou then when All is one?'

24. iha kāla-vikāla-nirākaranam
 aṇu-mātra kṛṣṇu-nirākaranam
 na hi kevala-satya-nirākaranam
 kim u rodisi mānasi sarva-samam.

'The question of proper and improper times is irrelevant to It. Imperfect illumination is irrelevant to It. But pure Truth is indeed never inconsistent with it. Why lamentest thou then when All is one?'

25. iha deha-videha-vihina iti
 nanu svapna-suṣupti-vihina-param

abhidhāna vidhāna-vihīna-param
kim u rodiśi mānasi sarva-samam.

'It cannot be said to be embodied or disembodied, or transcendent of dream or dreamless sleep. It is the highest, incapable of being fixed in a name. Why lamentest thou then when All is one?'

26. gaganopama-śuddha-viśāla-samam
api sarva-vivarjita-sarva-samam
gata-sāra-visāra-vikāra-samam
kim u rodiśi mānasi sarva-samam.

'It is untainted and extended like space albeit distinct from all and identical with all. It is identical in its pervasion in the essential, unessential and the deformed. Why lamentest thou then when All is one?'

27. iha dharma-vidharma-virāga taram
iha vastu-vivastu-virāga taram
iha kāma-vikāma-virāga taram
kim u rodiśi mānasi sarva-samam.

'Herein are transcended duty, non-duty and detachment. Herein are transcended entity, non-entity and non-attachment. Herein are transcended desire, non-desire and non-attachment. Why lamentest thou then when All is one?'

28. sukha-duḥkha-vivarjita-sarva-samam.
iha śoka-viśoka-vihīna-param
guru-śiṣya-vivarjita-tattva-param
kim u rodiśi mānasi sarva-samam.

'It is the self-same identity untouched by differences of happiness or misery, grief or joy, master and disciple. It is the supreme truth. Why lamentest thou then when All is one?'

29. na kilāṅkura-sāra-visāra iti
na calācala sāmya-visāmyam iti
avicāra-vicāra-vihinam iti
kim u rodiśi mānasi sarva-samam.

'It is not indeed a growth, essence or non-essence. For this reason It has not similarity or dissimilarity to that which moves and that which does not move. For this reason It is not subject to enquiry and non-enquiry. Why lamentest thou then when All is one?'

30. iha sāra-samuccaya-sāram iti
kathitam nijabhāva-vibheda iti
viṣaye karanatvam asatyam iti
kim u rodiśi mānasi sarva-samam

'Here is the quintessence of all essences. Yet it cannot be said to have a distinct nature of its own. It has no object out of itself for it to apprehend. Why lamentest thou then when All is one?'

31. bahudhā śrutayah pravadanti yato
viyadādir idam mīga-toya-samam
yadi caikanirantara-sarva-samam
kim u rodiśi mānasi sarva-samam.

'The scriptures proclaim in diverse fashion that the spread-out world is like a mirage. If the Truth is the self-same seamless reality, why lamentest thou then when All is one?'

32 vindati vindati na hi na hi yatra
chando-lakṣanam na hi na hi tatra
samaṛasa-magno bhāvita-pūtah
pralapati tattvam param avadhūtah.

'Where there is nothing to be apprehended by logical intellect, there is nothing to be asserted in rhetorical speech. Immersed in the ecstasy of union and inwardly inspired the *Avadhūta* proclaims the highest truth.'

33 iti ṣrī dattātreya-viracitāyām avadhūta-gītāyam
svāmi-kārtika-sāmvade ātma-sāmvittiyupadeśe
sama-dṛṣṭi-kathanam nāma pancamodhyāyah.

'Thus is the fifth chapter entitled "The Exposition of the Insight into Peace" in the course of Instruction of the Illumination of Self in the course of the discourse between *Svāmi* and *Kārtika* in the *Avadhūta-Gītā* composed by Śrī Dattātreya.'

CHAPTER VI

Thus spake Śrī Dattātreya-

1. bahudhā śrutayah pravadanti vayam
viyadādir idam mīga-toya samam
yadi caika-nirantara-sarva-śivam
upameyam atho hy upamā ca katham?

'The scriptures proclaim in diverse manner that we the individual selves and the spread out world are like a mirage. If Reality be one, continuous, all-pervading, and all-holy, with what can it be compared and what comparison would be apt?'

2. avibhakti-vibhakti-vihīna-param
 nanu kārya-vikārya vihīna-param
 yadi caika-nirantara-sarva-śivam
 yajanaṁ ca katham tapanam ca katham.

'It is the highest that transcends the distinction of the divided and the undivided, of what can be done and what should not be done. If Reality be one, continuous, all-pervading and all-holy, where is then the sense of worshipping it and undergoing austerity for its sake?'

3. mana eva nirantara-sarva-gatam
 hy aviśāla-viśāla-vihīna-param
 mana eva nirantara-sarva-śivam
 manasāpi katham vacasā ca katham.

'Mind alone is capable of penetrating everywhere. To the highest there is nothing that is narrow or wide. Mind alone is capable of all good. How by mind and how by speech can it be reached?'

4. dina-rātri-vibheda-nirākaranam
 uditānuditasya-nirākaranam
 yadi caika-nirantara-sarva-śivam
 ravi-candram asau jvalanaś ca katham.

'It rejects distinctions of day and night. To it there is neither rising nor setting. If Reality is one, continuous, all-pervading and all-holy what does it avail to it if the sun shines or the moon shines?'

5. gata-kāma-vikāma-vibheda iti
 gata-ceṣṭa-viceṣṭa-vibheda iti
 yadi caika-nirantara-sarva-śivam
 bahir-antara-bhinna-matiś ca katham.

'It transcends desire or desirelessness, activity or inactivity. If Reality is the one, seamless, the All, and the holy, what avails the distinction of the outer or the inner and their related attitudes?'

6. yadi sāra-visāra-vihīna iti
 yadi śūnya-viśūnya-vihīna iti
 yadi caika-nirantara-sarva-śivam
 prathamam ca katham caramam ca katham.

'If it is devoid of the distinction of the essential or the inessential, the void or the full, if Reality is one, seamless, the All and the holy, what avails to it as the distinction of the first and the last?'

7. yadi bheda-vibheda-nirākaranam
 yadi vedaka-vedya-nirākaranam
 yadi caika-nirantara-sarva-śivam
 tritayam ca katham turiyam ca katham?

'If it is devoid of the distinction of difference and non-difference, of the knower and the known; if it is the one, seamless reality, the All and the holy, of what avail is the third state or the fourth state to it?'

8. gaditāviditam na hi satyam iti
 vidiitāviditam na hi satyam iti
 yadi caikanirantara-sarva-śivam
 visayendriya-buddhi-manāmsi katham.

'Truth is not that which is spoken of but ununderstood; known but yet not known. If Reality is one, seamless, the All and the holy, of what avail is the object, the senses, the intellect and the mind?'

9. gaganam pavano nahi satyam iti
 dharanī-dahano na hi satyam iti
 yadi caika-nirantara-sarva-śivam
 jaladaś ca katham sahilam ca katham.

'If space and air are unreal, if earth and fire are unreal, if Reality is one, seamless, the All and the holy, what becomes of the rain-bearing clouds and of water that pours?'

10. yadi kalpita-loka-nirākaranam
 yadi kalpita-deva-nirākaranam
 yadi caika-nirantara-sarva-śivam
 guna-doṣa-vicāra-matiś ca katham.

'If the imagined worlds are rejected, if the imagined gods are eschewed, if Reality is one, seamless, the All and the holy, whence is the relevance of good and evil, ratiocination and prayer?'

11. maraṇāmaraṇam hi nirākaraṇam
karaṇākaraṇam hi nirākaraṇam
yadi caika-nirantara-sarva-śivam
gamanāgamanam hi katham vadati.

'If it eschews distinctions of death or life, the done and the undone, if Reality is one, seamless, the All and the holy, where is the relevance of terms like motion or motionlessness?'

12. prakṛtiḥ puruṣo na hi bheda iti
na hi kāraṇa-kārya-vibheda iti
yadi caika-nirantara-sarva-śivam
puruṣāpuṣam ca katham vadati.

'The distinction of matter or spirit is not of any avail here, nor that of cause and effect. If Reality is one, seamless, the All and the supreme good, how can "personal" and "impersonal" be ascribed to it?'

13. tṛtīyam na hi duḥkha-samāgamanam
na guṇad dvitīyasya samāgamanam
yadi caika-nirantara-sarva-śivam
sthaviraś ca yuvā ca śiśuś ca katham.

'Of old age, youth and infancy, the last is said to be a state untouched by sorrow, the second, that of youth, is said to be careless of virtue. If Reality is one, seamless, the All and the holy, whence is the division of dotage, youth or infancy?'

14. nanu āśrama-varṇa-vihīna-param
nanu kāraṇa-karṭṛ-vihīna-param
yadi caika-nirantara-sarva-śivam
avinaṣṭa-vinaṣṭa-matiś ca katham.

'The highest being transcends distinctions of stages of life and classes of society, of cause and agent. If Reality is one, seamless, the All and the holy, what is that which is lost and what is that which is gained?'

15. grasitāgrasitam ca vitathyam iti
janitājanitam ca vitathyam iti
yadi caika-nirantara-sarva-śivam
avināśi vināśi katham hi bhavet.

'The distinction of the eaten and the uneaten, the produced and unproduced are irrelevant to it. If Reality is one, seamless, the All

and the holy, there is nothing that endures and nothing that is destroyed.'

16. puruṣāpurusasya vinasṭam iti
 vanitāvanitasya vinasṭam iti
 yadī caika-nirantara-sarva-śivam
 avinoda-vinoda-matiś ca katham.

'Distinctions of man or no man, of woman or no woman are irrelevant to it. If Reality is one, seamless, the All and the holy, where is the distinction of pleasure or displeasure?'

17. yadī moha-viśada-vihīna paro
 yadī samśaya-śoka-vihīna parah
 yadī caika-nirantara-sarva-śivam
 aham eti mameti katham ca punah

'If states of mind like intoxication and depression, doubt or despair do not have relevance to it, if Reality is one, seamless, the All and the holy, where is again the relevance of "I" and the "mine"?'

18. nanu dharma-viḍharma-vināśa iti
 nanu bandha-vibandha-vināśa iti
 yadī caika-nirantara-sarva-śivam
 iha duḥkha-viduḥkha-matiś ca katham

'Distinctions of merit or demerit are anulled in it; so also of bondage or freedom. If Reality then is one, seamless, the All and the holy, there can be no relevance of pain or no pain '

19. na hi yājnika-yajna-vibhāga iti
 na hutāśana-vastu-vibhāga iti
 yadī caika-nirantara-sarva-śivam
 vada karma-phalāni bhavanti katham.

'To it the distinction of the sacrificer and the sacrifice does not apply; nor that of the sacrificial fire and the thing offered to it. If Reality is one, seamless, the All and the holy, what becomes of the rewards of rituals performed?'

20. nanu śoka-viśoka-vimukta iti
 nanu darpa-vidarpa-vimukta iti
 yadī caika-nirantara-sarva-śivam
 nanu rāga-virāga-matiś ca katham.

'It is free from the distinction of grief and no grief, pride and no pride. If Reality is one, seamless, the All and the holy, of what avail is the distinction of passion and dispassion?'

21. na hi moha-vimoha-vikāra iti
 na hi lobha-vilobha-vikāra iti
 yadi caika-nirantara-sarva-śivam
 hy aviveka-viveka-matiś ca katham.

'The distinction of infatuation and apathy, loss or gain does not apply to it. If Reality is one, seamless, the All and the holy, what meaning is there in the distinction of discrimination or lack of discrimination?'

22. tvām aham na hi hanta kadācid api
 kula-jāti-vicāram asatyam iti
 aham eva śivah paramārtha iti
 abhivādanam atra karomi katham.

'Verily you and I are indeed never there. The enquiries about family and caste are meaningless. I alone am the Holy one and the highest. Whom then can I salute with reciting my genealogy?'

23. guru-śisya-vicāra-viśirna iti
 upadeśa vicāra-viśirna iti
 aham eva śivah paramārtha iti
 abhivādanam atra karomi katham.

'There is nothing like guru and disciple and there is nothing like instruction. I am the absolute auspicious truth. To whom am I to prostrate?'

24. na hi kalpita-deha-vibhāga iti
 na hi kalpita-loka-vibhāga iti
 aham eva śivah paramārtha iti
 abhivādanam atra karomi katham.

'No distinctions of imagined diverse bodies nor of diverse abodes are relevant to it. I alone am the Holy one, the Highest Goal. Whom then can I salute with reciting my genealogy?'

25. sarajo virajo na kadācid api
 nanu nirmala-niścala-śuddha iti
 aham eva śivah paramārtha iti
 abhivādanam atra karomi katham.

'To it does not apply distinctions of the sinful nor of cleanliness, restfulness and purity. I alone am the Holy one, the Highest Goal. Whom then can I salute with reciting my genealogy?'

26. na hi deha-videha-vikalpa iti
 antaram ca rtam na hi satyam iti
 aham eva śivah paramārtha iti
 abhibudanam atra karomi katham.

'The distinctions of having a body, truth or untruth, have no relevance to it. I alone am the Holy one, the Highest Goal. Whom then can I salute with reciting my genealogy?'

27. vindati vindati nahi nahi yatra
 chando-lakṣanam nahi nahi tatra
 samarasa-magno bhāvita-pūtah
 pralapati tattvam param avadhūtah.

'Where there is nothing to be logically apprehended, there is nothing that could be stated in rhetorical language. Immersed in the ecstasy of communion and inwardly inspired, the *Avadhūta* proclaims the highest truth.'

iti ṣrī dattātreya-viracitāyām avadhūtagitayām
svāmi-kārtika-samvāde svātma-samvittiyupadeṣe
mokṣa-nirṇayo nāma sasṭo dhyāyah.

'Thus the sixth chapter entitled "The Determination of Liberation in the course of the instruction of the Wisdom pertaining to Self in the discourse that took place between *svāmi* and *kārtika* in the *Avadhūta-Gītā* of Śrī Dattātreya".'

CHAPTER VII

Thus spake Dattātreya:

I. rathyā-karpaṭa-viracita-kanthah
 punyāpunya-vivarjita-panthah
 śūnyāgāre tiṣṭhati nagno
 śuddha-niranjana-samarasa-magnah.

'There stands he bare in an empty abode, pure and unadulterated, absorbed in the essence of things, wearing a garland of rags picked up on the road and treading a path which is beyond good and evil.'

2. lakṣyālakṣya-vivarjita-lakṣyo
yuktāyukta-vivarjita dakṣah
kevala-tattva-niranjana-pūtaḥ
vādavivādaḥ katham avadhūtaḥ.

'His aim is neither to aim or not aim at an object. His skill is to steer clear of what is appropriate or inappropriate. He is sanctified by the spotless truth of self-sufficiency. Whence then any dispute about this self-sufficient sage?'

3. āśā-pāśa-vibandhana-muktaḥ
śaucācāra-vivarjita-yuktaḥ
evam sarva-vivarjita-śāntaḥ
tattvam śuddha-niranjanavantaḥ.

'He is free from the fetters of desire. He fares well though freed from ritual purity and ceremonial conduct. He is tranquil though deprived of all. Those who know this truth become pure and free from dross.'

4. katham iha deha-videha-vicāraḥ
katham iha rāga-virāga-vicāraḥ
nirmala-niścala-gaganākāram
svayam iha tattvam sahajākāram.

'Wherefore here is the debate of body or bodylessness? Wherefore is the discussion of passion and passionlessness? He is taintless, unmoved, and is spacelike; himself the truth and innate truth.'

5. katham iha tattvam vindati yatra
rūpam arūpam katham iha tatra
gaganākāraḥ paramo yatra
viśayikaraṇam katham iha tatra.

'How does one know the reality here? Whence is the formed and the formless here? It is like the spread out space and how can there be objectification here?'

6. gaganākāra-nirantara-haṁsaḥ
tattva-viśuddha-niranjana-haṁsaḥ
evam katham iha bhinna-vibhinnam
bandha-vibandha-vikāra-vibhinnam.

'It is the eternal celestial swan, the pure spotless swan of truth. Whence is this division and multiplication? It is distinct from the modifications of bound or free.'

7. kevala-tattva-nirantara-sarvam
 yoga-viyogau katham iha garvam
 evam parama-nirantara-sarvam
 evam katham iha sāra-visāram.

'All is ever the one and only reality. Where is the sense of egoity as distinguished or undistinguished from it? Thus is the highest eternal truth of all. Where is here the question of essential or unessential?'

8. kevala-tattva-niranjana-sarvam
 gaganākāra-nirantara-śuddham
 evam katham iha saṅga-visaṅgam
 satyam katham iha ranga-viraṅgam

'All is ever the one pure reality. Spacelike it is always pure. Where is then the relevance of attachment or detachment? Where is the relevance of truth having here a field or no field?'

9. yoga-viyogaiḥ rahito yogī
 bhoga-vibhogaiḥ rahito bhogi
 evam carati hi mandam mandam
 manasā kalpita-sahajānandam.

'The *yogī* is free from being yoked or unyoked. He is the *bhogī* (the enjoyer) of the enjoyable and the unenjoyable. The native bliss that springs from the mind spreads itself gently and glidingly.'

10. bodha-vibodhaiaḥ satatam yukto
 dvaitādvaitaiḥ katham iha muktah
 sahajo virajaiḥ katham iha yogī
 śuddha-niranjana-samarasa-bhogī.

'He who is always pre-occupied with what is correct teaching and what is incorrect teaching can never be freed from the dispute of duality and non-duality. How is this *yogī* free from defects innately so? He is the pure, sinless, aesthetically balanced *bhogī* (enjoyer) of life.'

11. bhagnābhagna-vivarjita-bhagno
 lagnālagna-vivarjita-lagnaiḥ
 evam katham iha sāra-visāraḥ
 samarasa-tattvam gaganākārah.

'He is the breaker of the distinction between the broken and the unbroken. He clings to the nullification of the distinction between

clinging and non-clinging. Whence has arisen here the distinction of the essential and the non-essential? Spacelike, it is the reality that evenly balances all.'

12. satatam-sarva-vivarjita-yuktah
sarvam tattva-vivarjita-muktah
evam katham iha jivita-maraṇam
dhyanādhyānaiḥ katham iha karaṇam.

'He is ever distinguished from things. He is ever free from all intellectual principles. Whence then can we speak of its birth or death? And what will meditation or no meditation avail here?'

13. indrajalam idam sarvam yathā maru-maricikā
akhaṇḍitam anākāro vartate kevalah Śivah.

'All this is bewitching and lures like a mirage in the desert. Śiva is impartite, formless and self-sufficient.'

14. dharmādau mokṣa-paryantam
nirīhāḥ sarvathā vayam
katham rāga-virāgaiś ca
kalpayanti vipaścitah.

'We have no desire for anything ranging from righteousness to liberation. How therefore can the wise confuse up attachment or detachment?'

15. vindati vindati na hi na hi yatra
chando-likṣaṇam na hi na hi tatra
samarasa-magno bhāvita-pūtah
pralapati tattvarū param avadhūtah.

'Where there is nothing to be known there, metrical words and measured lines are of no avail, the highest sage, pure in conception and steeped in the bliss of harmony, cries this truth out.'

iti śrī dattātreya-viracitāyām avadhūtagitāyām
saptamo adhyāyah.

'Thus the seventh chapter in "The Instruction of one's own Ātman" in the course of the discourse between *Svāmi* and *Kārtika* in the *Avadhūta-Gītā* composed by Śrī Dattātreya.'

CHAPTER VIII

Thus spake Dattātreya:

1. tvad-yātrayā vyāpakatā hatā te
dhyānena cetaḥ-paratā hatā te
stutyā mayā vākparatā hatā te
ksamasva nityam̄ trividhāparādhām̄.

'By my going on a pilgrimage, the truth of your all-pervadingness is annihilated. By my meditation, the truth of your pure consciousness is anulled. By my praise, the truth of your transcending speech is cancelled. O Forgive me for these three daily sins of mine.'

2. kāmair abhatadhīr dānto mrduh śucir akimcanah
anīho mitabhuk śāntah sthiro maccharano munih.

'The sage who has resorted to me is steady and unassailed by desires, is gentle, clean, unowning things, uncovetous, a spare eater, tranquil and firm.'

3. apramatto gabhirātmā dhrtimān jiṭa-saḍ-gunah
amāni mānadah kalpo maitrah kārunikah kavīḥ.

'He is un intoxicated and a profound soul. He is courageous and the conqueror of the six foes within. He is humble, respectful, helpful, friendly and expressive.'

4. kṛpālurakṣta-drohah titiksuh sarva-dehināṁ
satya-sāro anavadyātmā samas sarvopakārakah.

'And one who is compassionate, harmless, the most enduring of all beings, of the essence of truth, of a sinless disposition, unaffected, doing good to all (is the Philosopher, *avadhūta*).'

5. avadhūta-lakṣaṇām̄ varṇaiḥ
jnātavyām̄ bhagavattamaiḥ
veda-varnārtha-tattvajnaiaḥ
veda-vedānta-vādibhiḥ.

'The character of *avadhūta*, the philosopher, must be understood by means of these letters, (*a*, *va*, *dhū* and *ta*) by those who are the most sacred, who know the truth contained in the meaning of the *Vedic* letters and who expound *Veda* and *Vedānta*.'

6. āśā-pāśa-vinirmuktaḥ ādi-madhyānta-nirmalaḥ
ānande vartate nityam akāram tasya lakṣaṇam.

'He is free from the bondage of desire. He is pure at the start, middle and finish. He lives always in spiritual bliss. The letter "ā" meaning all this is his definition.'

7. vāsanā varjītā yena vaktavyam ca nīrāmayam
vartamāneṣu varteta vakāram tasya lakṣaṇam.

'All traces of previous deeds are abandoned by him. There is only one thing to be expounded by him and that is the taintless. He is fixed to those things that are present. The letter "va" meaning all this in his mark.'

8. dhūli-dhūsara-gātrāṇī dhūta-citto nīrāmayaḥ
dhāraṇa-dhyāna-nirmukto dhūkāras tasya lakṣaṇam.

'His limbs are besmeared with ashes. His mind is controlled. He is tingeless. He is absolutely free from meditation with interval and meditation with no interval. The letter "dhū" meaning this is his mark.'

9. tattva-cintā dhṛtā yena cintā-ceṣṭā-vivarjitaḥ
tamohaṅkāra-nirmuktaḥ takāras tasya lakṣaṇam.

'By him meditation on Truth is taken up. He is free from anxiety and activity. He is untouched by dullness and egoism. The letter "ta" meaning all this is his mark.'

10. ātmānam cāmṛtam hitvā abhinnam mokṣam avyayam
gatohi kutsitah kākah vartate narakam prati.

'Forsaking the nectar of *Ātman* and the non-dual imperishable one, he goes like a contemptible crow towards hell.'

11. manasā karmaṇā vācā tyajatām mṛga-locanā
na te svargo apavargo vā sānandam hṛdayam yadi.

'If you give up the desire for deer-eyed women in mind, speech and conduct and if your heart is full of joy you have neither heaven nor hell.'

12. na jānāmi katham tena nīrmitā mṛga-locanā
viśvāsa-ghātakīm viddhi svarga-mokṣa-sukhārgalam.

'Know her to be the betrayer of your affections and an obstacle to the attainment of heaven or final release. I know not how the deer-eyed woman was created.'

13. mūtra-śonita-durgandhe hy amedhya-dvāra-dūṣite
carma-kunde ye ramante te lipyante na saṁśayah.

'Without doubt they are sinners who delight in skin holes with foul smell of blood and urine and contact with excretory opening.'

14. kauśilya-ḍamībha-samyuktā satyaśauca-vivarjītā
kenāpi nirmitā nārī bandhanām sarvadehinām

'Someone has created woman, wicked and vain, devoid of truth and purity. Alas, she is the bondage of all beings.'

15. traīloka-janānī dhātrī sā bhagī narako dhruvam
tasyām jāto ratas tatra hā hā samsāra-saṁsthitiḥ.

'She is the mother of the three worlds and is the sustainer of them. She has the genital passage through which all things are born, a veritable hell, strange it is that creatures are devoted to that through which they have painfully emerged. Hence the bondage, ha! ha!'

16. jānāmī narakaṁ nārīm dhruvam jānāmī bandhanam
yasyām jāto ratas tatra punah tatraiva dhāvati

'I know that a woman is a hell. She is indeed bondage. One who is born in her becomes attached to her. In turn he runs into herself.'

17. bhagādi-kuca-paryantam samviddhi narakārnavaṁ
ye ramante punah tatra taranti narakaṁ katham.

'Beginning with the secret organ up to the breast understand that it is the ocean of hell. How can those that are attached to it get themselves rid of hell?'

18. viṣṭādi-narakaṁ ghoram bhagam ca parinirmitam
kim u paśyasi re citta kathaṁ tatraiva dhāvasti.

'Excretory organ is the foulest hell. Foul is the genital passage made of the same stuff. O mind! Do you not see this? Why then do you run after it?'

19. bhagena carma-kundena durgandhenā vranena ca
khaṇḍitam hi jagat sarvam sadevāsura-mānusam.

'By the secret organ of a woman which is nothing but a hole made of skin, the smell of which is foul and which is full of sores, all this world of Gods, demons and men go to pieces'

20. dehārnave mahā ghore pūritam caiva śoṇitam
kenāpi nirmitā nārī bhagam caiva hy adhomukham.

'The most fearful ocean is the body. It is filled up with blood. The woman is created by some one. Her secret organ is the passage downwards.'

21. āntare narakam viddhi kautilyam bāhya-maṇḍitam
lalitām iha paśyanti mahā-mantra virodhinīm.

'Understand that there is hell inside. Deceit is the external ornament. She is taken to be *Lalitā* (the friend of supreme truth) but she is really the enemy of supreme truth.'

22. ajnātvā jīvitam labdham bhavas tatraiva dehinām.
aho jāto ratas tatra aho bhava-viḍambanā.

'Without knowing the life that is given the creatures have their origin in a woman. Alas! One who is born there is attached to her. This is the game of bondage.'

23. tatra mugdhā ramante ca sadevāsura-mānavāḥ
te yānti narakam ghoram satyam eva na samśayah.

'These fools, men as well as Gods and demons, take pleasure there (in woman). They indeed without doubt get into fearful hell.'

24. agni-kuṇḍa-samā nārī ghṛta-kumbha samo naraḥ
saṁsargena viliyeta tasmāt tām parivarjayet.

'Woman is like a furnace and man is like a jar of ghee which disappears by contact with the former. Therefore it has to be given up.'

25. gauḍī mādhvi tathā paistī vijneyā tri-vidhā surā
caturthī strī surā jneyā yadedam mohitam jagat.

'Know that there are three kinds of intoxicating wine. One is obtained from jaggery, another from honey and the third from flour. A woman is the fourth of these. All the world goes mad with it.'

26. madya-pānam mahā-pāparam nārī-sangas tathaiva ca
tasmād dvayam parityajya tattva-niṣṭho bhaven muniḥ.

'Wine quaffing is looked upon as a deadly sin. So is association with woman. The wise man is one who gives up both and stands devoted to truth.'

27.

cintā-krāntam dhātu-baddham śarīram
 naṣṭe citte dhātavo yānti nāśam
 tasmāc cittam̄ sarvato raksanīyam̄
 svasthe citte buddhayah sambhavanti.

'The body is bound by its elementary constituents and pensive with care. In the absence of consciousness the elements begin to disintegrate. So consciousness must be preserved at all costs. With consciousness intact, reason thrives.'

28.

dattātreyāvadhūtena nirmitānanda-rūpiṇā
 ye pañhanti ca śrīvanti tesām̄ naiva punarbhavaḥ.

'This is the exposition of Dattātreya, the Philosopher, of the form of beatific bliss. Those that read this and study this are those to whom re-birth never occurs.'

iti śri dattātreya-kṛtāyām̄ avadhūta-gītāyām̄
 svāmī-kārtika-samvāde svātma-samvittiy-upadeṣe aṣṭamodhyāyah.

'Thus is the eighth chapter in "The Instruction of Self-knowledge" in the discourse of *Svāmī* and *Kārtika* in the *Avadhūta-Gītā* composed by Śrī Dattātreya.'

CHAPTER V

A CRITICAL ESTIMATE OF THE PHILOSOPHY OF DATTATREYA (with its background):

I. DATTĀTREYA: THE TRUTH OF EQUIPOISE

NO study of philosophy is complete without a critical estimate. Critical estimate of a philosophy lends a personal touch to the philosophy. In India from the very outset philosophy has become necessarily personal, *adhyātma*, in character. A philosophy which is not personal lacks sincerity in it. Truth without sincerity is inconceivable. Further, a touch of personal character makes philosophy indispensable. This explains the sanctity and worthwhileness to the individual of philosophical literature.

In this work prayer has preceded philosophical exposition. Prayer here is no petitionary prayer of a conventional religion. It is all aspiration of the soul and attunement of the spirit to the lofty subject embarked upon.

I began the exposition of this philosophy with a study of myself. The birth of a man is never his origin *de novo*. His mind is never a *tabula rasa*. Every birth presupposes much more than what the born man may experience throughout his life, granting that he has a long and enduring life. With the birth of a man is heralded deep rooted residual impressions and tendencies which for many lifetimes had been forming in the individual (*samskāras* and *vāsanās*) which set the course of his present life. Besides, obligations come to be cast on him the discharging of which is demanded of him. This is the philosophy of the three-fold obligations, *r̥matrāya*—obligation to the Gods, obligation to the fathers and obligation to the men of wisdom (seers), *r̥sis*—*deva r̥ma*, *pitr̥ r̥ma* and *r̥si r̥ma*. Man is born in a world imbued with invisible spiritual beings through whom the Divine manifests itself. These are the gods, the guardians of order, ritual and moral. To them man owes certain duties. He is born in a family which has had its progenitor who gives man his physical being and leaves him a spiritual legacy. Such are the fathers to whom we owe an obligation. Besides the material and social environment into which man is born, he is ensconced in a non-material spiritual environment

created by men of wisdom who give us a spiritual birth and make us the twice-born, with the birth of wisdom. We thus become their spiritual heirs and come to owe many an obligation to them. Relatively speaking the former two debts—debt to Gods and debt to fathers become enlivened only in the measure with which the obligations to the *Rsis* or men of wisdom are fulfilled. Without wisdom the former two are infructuous. With wisdom they lead one to great happiness. Hence the debt to men of wisdom may be considered to be the governing principle of life.

Soon after I became consciously aware of my station in life it was the debt to the men of wisdom that attracted me most. I began to question the truth of my life. I began to conceive and understand the urge that was responsible for this attitude. I was not helpless. There was already the response that came from my debt to men of wisdom. Problems and solutions of these men came to my mind resulting in a sudden flash that after all the attitude of identity, *advaita-dṛṣṭi*, or the outlook of identity, *advaita-bhāvanā*, is the real solution for the riddles of life. Men suffer not so much from the ailments of life as from the lack of a right attitude or proper outlook towards what life has to offer. It is the attitude of prejudice, partiality and passion that is often found to be the cause of misery. The only remedy for this circumstance is the attitude or outlook of identity, of wholeness and of perfection. With the idea of separatism man is thrown into an exclusivistic and static condition. But with the idea of oneness of things, oneness through the Absolute, man attains to a comprehensive and all-inclusive vision. Hence duality, *dvaita*, separation, is wrong and integral unity, *advaita* is right. Duality negates life and unity enriches it.

The Sanskrit equivalents of duality and non-duality used in philosophical parlance are respectively *dvaita* and *advaita*. These words in this connection must be taken only in the senses relevant to the present discussion. Enough is already indicated in this direction. If *dvaita* were to mean mere breaking without the hope of unifying, mere analysis without synthesis, and if this attitude governs life, then it is a wrong perspective of life. Similarly if *advaita* were to mean mere putting together without proper recognition of opposing elements, then it is mere confusion. Hence *dvaita* must be such that it must transcend itself and make room for *advaita*. *Advaita* must be such that it must be all-inclusive giving at the same time proper recognition to different and opposing elements of life. Thus *dvaita*

and *advaita* are not opposed to each other. Each gives a meaning and purpose to the other. To bring these two together is therefore an art by itself. The greatness of philosophy consists in the successful expression of this art. When these two are thus brought together and harmonised there is more propriety in calling the resultant product *advaita*, identity rather than *dvaita*, duality.

These reflections of mine were the combined result of all that moulded my life. At the same time they gave me a proper perspective to embark on the study of the subject. I began to reflect on the works I studied so far. I saw in the light of my study richer and richer meanings emerging in my reflections. By way of illustration of this truth I recalled to my mind passages from the *Bṛhad-Āraṇyaka Upaniṣad*, *Viṣṇu-Purāṇa*, *Vāsiṣṭha-Rāmāyaṇa*, *Tripurā-Rahasya*, *Bhagavad-Gītā*, and so on.

What we actually experience is the world of multiplicity. If the reflection on the truth of this world takes place, it soon vanishes and gives way to the concept of unity. Judged from this point of view the world of multiplicity loses its reality and finally the world of unity, *advaita*, becomes ultimate. Consequently the individuality of multiplicity comes to be more of the character of imagination. In recognition of this idea the experience of this world is often compared to illusion in philosophical works. This comparison is not so much the denial of the world as the evaluation of it.

It may however be noted that there are two orders of the world—the world of multiplicity and the world of unity. They do not exist separately. Implicitly or explicitly both are present in the same idea whatever its character may be; for multiplicity is an appearance and unity is reality. The relation of the two is just the relation that subsists between appearance and reality.

There are now apparently two possibilities of looking at the world. Some may see only multiplicity. They therefore do not rise above the commonsense view of things. To see unity in multiplicity requires vision. Men of vision are called philosophers. Ever since the dawn of philosophy in the world, it is vision, the vision of seeing unity in multiplicity that has marked philosophic thinking. It is this vision on a lower plane that has given rise to certain fruitful fields of scientific research. The difference between science and philosophy would reduce itself to this. All-inclusiveness is the characteristic of any systematic thinking. It is therefore the characteristic of both science and philosophy. But the inclusiveness of science is relative

to the subject matter of the study. For this reason it is restricted to the latter. Every case of restriction is artificial. Hence science suffers from artificiality. But the all-inclusiveness of philosophy is beyond all relativity, restriction and artificiality. If in any sense it is narrow, then it ceases to be philosophy and becomes a dogma.

It is owing to this philosophic vision in different degrees that both in India and outside men of science have finally become philosophers. In India a thinker who has given rise to a philosophic tradition is necessarily a man of a serene scientific outlook. This is amply illustrated by a reference to the philosophers of the *Darśanas*, *Nyāya-Vaiśeṣika*, *Yoga* and so on. Similar is the case with regard to the philosophers outside India. To illustrate this view point with a view to show the importance of the outlook of unity I recalled particular passages from some modern philosophers such as William James, Whitehead, Bergson and Jung who represent important modern philosophical thinking.

The study of the several trends of thought left me with the notion that the only way by which philosophical perplexity may be laid to rest is to make a bold bid for the reasseveration of the philosophic vision of *Advaita*. The vision must be of the character of illumination. It is therefore bound to be spiritual in character. The wholeness of the vision and its synthetic character has made the *Yoga Śāstra* declare that 'all is by intuition', '*pratibhād vā sarvam*'. The term used is *pratibhā* which literally means brilliant idea, happy thought or well-founded presumption. *Pratibhā* has made men philosophers, while it is the same interest that has made men scientists. Hence mere science which pauses at the stage of analysis does not help illumination. However great its result be in the empirical field it does not take the individual life to the integral vision of reality which alone is the source of lasting happiness.

How does the philosophic vision, *pratibhā*, come? It is not acquired. It is unborn, *anādi*. Its source is the ultimate reality itself. Even as this reality is the source of life as such, it is the source of illumination. Ultimate reality is called in Sanskrit, *Īśvara*. Its English equivalent is the philosophical expression 'ruler of the universe' or, in popular parlance, God. Illumination is therefore the gift of God. It is the grace of God. It is to use the expression in Sanskrit, *Īśvarānugraha*.

The spiritual illumination, *pratibhā* is what makes us see unity in diversity. Diversity is bondage. Unity is liberation. To separate them is again a case of diversity. To transcend this difficulty unity ought

to be inclusive of diversity. This is to see diversity or multiplicity to be an expression of unity. It is in fact the language of unity. To realise this is to know how diversity or multiplicity is transcended and unity is established. There is nothing that governs unity, but diversity is governed by unity. Hence unity is spontaneity. With the realisation of unity diversity disappears. In other words with the realisation of liberation bondage disappears. Hence diversity and unity form unity. They are different aspects of the same truth presented as unity.

This is the lesson I learnt from the *Vedic* and the *Upaniṣadic* expressions of the ultimate reality. In my search for a clear exposition of the same truth differently expressed as *Nārāyaṇa*, *Viṣṇu*, *Śiva*, *Īśvara*, *Maheśvara*, *Ātman*, *Brahman*, *Dattātreya* and so on, to my mind the concept of Dattātreya appealed most only because I could illustrate the truth of identity or unity more easily and readily to myself without making the experience of multiplicity meaningless and the concept of unity an abstraction. By studying the concept of Dattātreya I came to understand more clearly than before that in the two stages of an individual life—bondage, *bandha* and liberation, *mokṣa*, there is threaded a common truth. Liberation is unity with the ultimate truth. Consistently with this bondage is the stage where liberation is accomplished while this life lasts, and completeness of philosophic vision is effected. These two are respectively called *jīvanmukti* and *avadhūta*. Dattātreya as the unity of all is *jīvanmukta*, liberated though alive, *avadhūta*, the philosopher and the truth ultimate, *Brahman*. This is how in the unity characterised as Dattātreya there is the recognition of both duality, *dvaita* and identity, *advaita*, each making the other significant and meaningful.

My devotion to the study of this truth brought with it more problems and the necessity for their solution. Before embarking on the actual study of the philosophy of Dattātreya what happened within me as recorded here indicates a gradual growth of the need of philosophy for me.

In making a serious study of Dattātreya it was inevitable that I should resort to meditation on a particular verse of meditations presented by the *Śāṇḍilya-Upaniṣad*. Soon after I began to interpret this verse I had to make myself sure that the attributes ascribed to Dattātreya are not accidental or conventional properties but are fraught with tremendous significance for spiritual endeavour and understanding of ultimate truth. But with this determination I was confronted with a serious difficulty, that of bringing together the

various concepts that defined Dattātreya. In this circumstance I could only think of the usual meaning of the Sanskrit terms Śīva and so on. Usually Śīva means a deity or God. In calling Dattātreya Śīva the identity of the two needed justification. Śīva may also mean auspicious. In this case this attribute may not necessarily mean the essence by which Dattātreya is Dattātreya. He is further described as peaceful, śānta. How the auspicious Śīva is the peaceful, śānta, needed justification. Why should one who is auspicious be peaceful? Dattātreya is further characterised as having the splendour of the gem called *indranīla*. This means that Dattātreya must be a person. If he is a person, then he must necessarily have all the merits and defects of owning a body. He is next described as master or Lord, *prabhu*. But this attribute does not bring out the essence of Dattātreya. For this word as applied to a person who is dependent on a body cannot yield a complete and satisfactory meaning. This is how each attribute of Dattātreya gave way and no attribute could be maintained along with other attributes. Ordinarily when we have some religious interest we do not see this difficulty seriously. We have a tendency to slur over difficulties and feel that everything is all right. But when serious reflection took place, these seemingly little discrepancies obstructed the thinking process, and in this circumstance no meditation became possible.

This state of mind did not last long. Soon Bādarāyana's principle of *Vedic* interpretation and in that light the interpretation of the whole field of experience came to my mind. This principle is called *samanvaya* by Bādarāyana. *Samanvaya* is the expression of the outlook of unity of thought in the *Vedas*. This is in essence the outlook that results in the practice of interpreting a *Vedic* word in terms of the whole *Veda*. The test of the soundness of this method of interpretation is the fact that there arises no discrepancy either between two expressions of *Veda* or between two ideas of truth arising from the expressions of *Veda*.

So I attempted the present meditation of *Vedic* passages in terms of *Veda*. My study may not have been exhaustive. I may have not done full justice to Bādarāyana's principle of *samanvaya*. Confining my attention to the interest of presenting to myself a consistent view of the sketch of Dattātreya I studied his attributes in the light of other *Vedic* expressions studying the same attributes so that each attribute gave me the glimpse of the Absolute Truth and on the whole the Truth of Identity, *advaita*. I also found

that this method of study was perfectly justified by the way in which the *Dattātreya-Upaniṣad* prescribes the process of meditation on the Truth in the *mūlāmantra*. This meditation is evidently a powerful expression of the absolute omnipotence of Dattātreya.

The truth of identity is not achieved merely by attaining to the unity of god-head. If this identity is considered to stand outside the world of experience the dualism is not transcended and in this case the concept of unity becomes a mere verbal enunciation. In order to avoid this difficulty, to hold that the world is unreal is to negate the problem itself instead of solving it. Life is bondage. Beyond life is liberation. Beyond life is not the negation of life. It is the state of transcendence. The Truth of unity must cover both. Otherwise it is no truth. To sacrifice transcendence in the interest of life is materialism. But to sacrifice life in the interest of transcendence is to revel in imagination. In either case life is a misery and in spite of the negation of either, dualism is not overcome. The dualism is overcome and misery is transcended only if the same truth is seen to run concurrently in both these phases.

What is then, in view of this truth, the real essence of bondage? It is the presence of transcendence in the so called bondage. The recognition of this presence expresses itself in two forms—detachment and devotion to Truth. Detachment is not to negate bondage. Nor is it running away from bondage. Both are impossible. It is the non-recognition of the binding character of bondage. It is in fact the recognition of the freeing character of the so called bondage. It is this recognition that is properly called detachment, *vairāgya*. In its presence, the so-called bondage ceases to exist and the state of the so-called bondage becomes purely a stage of life preliminary to liberation. There is thus no opposition between the two states.

This is the environment in which the truth of identity is readily appreciated. Appreciation of truth is devotion to it. This devotion is of the character of knowledge. It cannot be otherwise, that is, it cannot be of the character of emotion or of volition. Without knowledge these two are contentless and with knowledge they are superfluous and therefore they do not take place. To suppose that knowledge gives room for them is to overlook the immortal character of knowledge and this is to negate the life of transcendence, *mokṣa*.

What is knowledge? It is not a mere idea. It has a history behind and a growth after. It is therefore a continuity. It is active. It is cogitation. In no two moments is it the same. It is a way from the

simple to the complex and from the complex to unity. It is a process involving in order, understanding, reflection and meditation. It is the whole of life having nothing outside. It is in this sense devotion to truth.

Identity is thus identity of detachment and devotion on the one hand and transcendence on the other. Dattātreya is this identity. He is the life of detachment, life of devotion and transcendence. Detachment is liberation in life, *jīvanmukti*. Dattātreya as the detached is the liberated in life, *jīvanmukta*. Hence the sketch of Dattātreya is followed by Dattātreya, the liberated in life. Who is competent to say anything about the state of being liberated in life? The answer is Dattātreya himself. This accounts for a study of the *Jīvanmukta-Gītā* after the sketch of Dattātreya. To make the text of *Jīvanmukta-Gītā* more readily intelligible I have presented an English rendering of each verse of the text.

It is thus a necessary aspect of the truth of identity that we must attempt to explain the value of liberation in life. Similarly the necessity for the incarnation of Dattātreya as the son of Atri and Anasūya having all the attributes mentioned in the *Upanisadic* verse of meditation needed to be explained. This accounts for the appearance of a section on these aspects after the exposition of the *Jīvanmukta-Gītā*.

It is liberation in life, *jīvanmukti*, that explains purity of knowledge. Purity of knowledge is purity of devotion. This devotion being devotion to truth is devotion to knowledge, because truth is no other than knowledge. The nature of this knowledge is such that it presupposes itself and is followed by itself. It is immortal. It is philosophy. It is the state of being *avadhūta*. It is *avadhūtatva*. This accounts for the philosophy of *avadhūta*, defined as *Dattātreya* coming after the *Jīvanmukta-Gītā*.

In working out the truth of *advaita* this philosophy arrives at a finer conception of the ultimate truth. It notes the misleading character of *advaita* as applied to Truth. With all its merits the term *advaita*, identity, is silent with regard to the functional side of the Truth. It does not bring out the richness of Reality and it does not give rise to the feeling of wonder, *vismaya*, in the philosopher and this feeling is the necessary element in the spiritual bliss, *ānanda*.

The philosopher Dattātreya for this reason transcends *advaita* and presents the truth in the name of *sama* or *samarasa*. This is the language of equipoise. It brings out the character of the absolute as

being equal to all consisting of bondage and liberation. It is therefore the language of Identity manifesting itself in a more expressive manner and it readily kindles the feeling of wonder in the philosopher.

In the state of this wonderment the philosopher, *avadhūta* composed the *Avadhūta-Gītā*. This work is the expression of the philosophy of *avadhūta*. Its origin is *Śruti*. *Śruti* as a whole is the exposition of the truth of *sama*. The *Avadhūta-Gītā* is its shadow, and as such it is the language of ineffable joy, *ānanda*. In illustration of these ideas a study of the *Avadhūta-Gītā* is given at the end with its translation.

This is how unity of thought and unity of purpose are sought to be implemented throughout the exposition.

We may now see how these two unities, the unity of thought and unity of purpose operate on our minds. These unities are inter-related. Each is impossible without the other. Applying the interrelation of these two to the present exposition we shall first explain how it is governed by unity of thought.

We come across three important texts in the course of the exposition—the verse of meditation, *Jīvanmukta-Gītā* and *Avadhūta-Gītā*. The most important thing that must result from our study of this work is the unity of thought running through these texts. Of these three texts the verse of meditation is an *Upaniṣadic* passage. The other two are on the basis of tradition taken to be the works of Dattātreya. So the dates of these works must be those that belong to the period of time when Dattātreya flourished. In the light of the Purāṇic version it is the period when Paraśurāma and Kartaviryārjuna were in the making. Speaking in terms of modern ideas it may be the period when the later *Upaniṣads* and early *Smṛti*s came into existence and this period is generally marked as about 1200 B.C. In support of this conclusion we may refer to three things:—(i) The nature of the composition. It is almost identical with the composition of the later *Upaniṣads*. (ii) Ideas pertaining to the pre-*Darśana* period—the word *manas* is taken to mean *Brahman*. *Yoga* is recognised to have only six limbs. *Tarka* is used in the sense of reasoning. Circumstances like these indicate the pre-*Darśana* character of the composition. (iii) The absence of reference to any *Darśana* including *Uttara-Mīmāṃsā*. There is no doubt the use of the word *Vedānta*. But it is as old as *Veda* itself, as it is evident in such passages as *vedānta-vijnāna-suniścitarthah* (*Muṇḍaka Upaniṣad*). The composition of these two works indicates that they are prior to

Bhagavad-Gītā. But there is a striking similarity in the theme of these two sets of works. Both insist on the importance of knowledge. *Avadhūta-Gītā* insists on *jñānāmyām*, and the *Bhagavad-Gītā* insists on knowledge as *nāhi jñānena sadṛśam*. Both these works emphasise the truth of *sama*. *Avadhūta-Gītā* insists on *samarasam* and the *Bhagavad-Gītā* insists on the truth as *nirdoṣam hi samam Brahman*.

Consistently with the idea that the subject matter of the meditation prescribed by the *Śāndilya-Upaniṣad* is the same Dattātreya who appeared as liberated though alive, *jīvan-mukta* and the philosopher *avadhūta* and who taught *Jīvanmukta-Gītā* and *Avadhūta-Gītā*, there is propriety in understanding the verse of meditation in the light of the latter two works. This means that the interpretation of each word of the meditation in terms of the passages from *Śruti*, that is, *Upaniṣads*, must also be grasped in the same light. This is how meditation in each round becomes more and more pronounced and effective and consequently all faculties of man get more and more united. Gradually there is the complete disappearance of distraction. This is what is called detachment in the real sense. The aspirant is consequently bound by nothing and he is liberated though alive.

In the *Jīvanmukta-Gītā* he is consistently characterised as the Knower of Self, *ātma-jñānī*. The content of knowledge is also given in each verse. This point requires elucidation. To know the content of knowledge as being such does not mean the knowledge of self. It at best means only that the verse says that the man who knows such and such an attribute of Self is the knower of Self. Knowledge of Self means seeing the content of Self. It is to understand the content of self. Hence the knowledge of Self is to understand Self. How does this understanding come? It is not a case of revelation, because revelation presupposes no preparation on the part of the aspirant. Nor is it a case of realisation, because apart from understanding realisation has no meaning. Understanding therefore comes from study. Unalloyed devotion, *śraddhā*, and insight, *pratibhā*, make the study readily fruitful. Two points must however be noted in following these ideas. (i) Understanding is by nature all comprehensive. One must not limit it according to one's convenience. Understood thus, understanding covers intuition, realisation and such other faculties. (ii) Anything that does not partake of the nature of understanding, call it intuition or what you will, becomes non-spiritual and with it the truth is made non-spiritual.

Knowledge of Self is therefore the outcome of study and understanding. Understanding involves reflection and assimilation. Study is that of philosophy. In the present context philosophy is *Veda*. To study *Veda* is to interpret the truth of Self as expounded by *Veda* in terms of *Veda* and in the process of this interpretation there is involved a conscious recognition of the uselessness of empirical sciences.

Meditation is thus study. Study is philosophy. Philosophy makes one detached. The detached one is fixed in Self. This one is the liberated though alive. To call this the state of realisation negates its spiritual character. It is rather the state of preparation for further progress. This state being of the character of knowledge must result in knowledge more definite and more comprehensive. This is the state of philosophy, the state of being *avadhūta*.

What *avadhūta*, the philosopher, breathes is a philosophy, holding good for all times and in all circumstances. The philosophy coming from him requires an *avadhūta*, the philosopher, to comprehend it. Being the song of *Avadhūta*, this philosophy is called *Avadhūta-Gītā*. Hence to study *Avadhūta-Gītā* presupposes a definite philosophic evolution.

With all its greatness, *Avadhūta-Gītā* is marked by extraordinary simplicity. Even a novice by a casual reading becomes greatly benefited. He receives some light which he cannot otherwise have even glimpsed though he may eventually fail to define it. In the interest of these readers some commonsense difficulties that they may conceive may be considered.

Some may feel that the teaching is barren as it negates every science, every discipline and every institution worth having. This difficulty resolves itself when the aspirant visualises the spiritual truth and ceases to attach undue importance to empirical ideas. Some may feel that the teaching is anti-social as it condemns the fair sex as such. But the fact is different. In the so-called condemnation the indispensability of the fair sex in the life here in which alone spiritual discipline is possible, is beautifully brought out. Further the so-called condemnation is a warning to men against women as objects of lust and to women against men as objects of lust. Women attract men. They must therefore be avoided. Men attract women. They must therefore be avoided. The condemnation of the fair sex in this connection refers to excess of all kinds usually termed licentiousness.

On its positive side *Avadhūta-Gītā* is a beautiful extension of the philosophy of equipoise, *sama*, and of 'not this, not this', *neti-neti*, as the elucidation of the former expounded in the *Bṛhad-Āraṇyaka-Upaniṣad* and discussed elaborately in all its details in the whole of the *Veda*. To understand and appreciate it correctly is a spiritual joy resulting in immortal knowledge, *jñānāṁṛtam*, of the essence of equipoise, *samarasam*, which is no other than liberation, *mokṣa*.

The aspirants of a lower order, after a study of this philosophy see greater significance in the verse of the meditation on Dattātreya. They commence the meditation with the freshness of spring, thus: 'Dattātreya, the auspicious and tranquil', *Dattātreyaṁ śrīmāṁ sāntam*. . . .

2. DATTĀTREYA: THE ALL COMPLETE DATTOHAM· DATTĀTREYA IS 'I'

I have entitled this concluding section as *Dattoham*, which means 'Datta, that is, Dattātreya I am', because that is the sole end towards which the philosophy of the *Avadhūta-Gītā* moves. Identity is established, identity is Datta, that is Dattātreya; Dattātreya am I; and I am Identity; this is the affirmation known in *Veda* as 'That thou art', *tat tvam asī*, 'I am Brahman', *aham brahmāsmi*; 'This self is Brahman', *ayam ātmā brahma*; and 'He I am', *soham*. This affirmation is the greatest *tapas*, meditation, a person can perform; in fact it is the only form of meditation. Meditation has been defined as *tad hi tapah*, 'That is meditation'. What does 'that' mean?—'that' refers to the understanding and exposition of the all highest, the most auspicious truth—*mahādeva*, *sadāśiva*, the *sadrūpa*, viz., *Brahman*. Therefore it is meditation when a person affirms his identity with the divine, by stating 'I am Datta, that is, Dattātreya', Dattātreya I am', *dattoham*; 'He I am', *soham*; 'I am', *aham asmi*; 'I am auspicious', *śrīoham*. Merely asserting the affirmation does not establish identity. It is the grace of the Lord, *īśvarānugraha* which gives it. With the grace of the Lord, the meditation of affirmation of 'Datta, that is Dattātreya I am', *dattoham*, becomes established in Identity. That is all and nothing more. As the philosopher, *Avadhūta* sings and affirms, 'The truth is knowledge immortal, of the essence of equipoise, space-like. That is "I".'

From this great meditation is born *samarasam*. *Samarasam* or equipoise, equality towards all, is the result of such austerity or

meditation. What our economists dream and preach about but fail to achieve, what the Marxist dialectician explains with gusto as his sole right but does not adopt, this equipoise is a gift of the divine to one who becomes divine. This is the highest achievement; achievement if at all it can be called so. For this is something greater than all. It is all, It is the Highest, It is the establishment of oneself as the supreme 'I', after following the quest for 'Know the self' *ātmānam viddhi*—this is indeed the end of the *Śruti-pramāṇa*; *satyam jnānam anantam brahma*—that is *samarasa*. It is 'He I am' *soham*; 'Dattātreya I am', *dattoham*, and so on.

To affirm 'Datta (Dattātreya) I am', *dattoham*, is to attain equipoise. To be in equipoise is to have passed over the planes of the relative and the non-relative. It is to become submerged in it. Equipoise expressed as *dattoham* is *kaivalya*, *samarasa*, *ānanda*, *śiva*, *jñāna*, *satya*, *tapas* and all there is, is not and yet to be.

AUM DATTOHAM AUM

evam śri jayacāmarāja-nṛpatih tattvam ca dattādvayam gītām tan-mukha-nissṛtam ca paramām soham śivopāsayā vyācaṣte śruti-yukti-darśita-mahā-mārgam param bhāvayan tat sarvam ca sadāśivārpitam asau devaḥ sadā syān mude.

'Thus Śrī Jaya-Chāmarāja *nṛpati*, as he was in meditation on Śiva as "He I am", following the royal path indicated by Śruti and Yukti, scripture and reason, expounded *advaita*, equipoise, the truth of the Lord Datta (Dattātreya) and the teaching that emanated from his mouth. May this God be the source of happiness, eternal.'

caraṇam pavitraṁ vitataṁ purāṇam
yena pūtah tarati duṣkṛtāni
tena pavitreṇa śuddhena pūtah
ati pāpmānam aratiṁ tarema.

'The Divine is holy. It is all permeating. It is the most Ancient, being the source of all. By this the spiritual aspirant, *adhikārin* becomes holy and transcends all sins. Purified thus by the Holy and Pure Being may we overcome the gravest sin and the greatest misery.'

AUM NAMAH ŚIVĀYA AUM
AUM ŚĀNTIH ŚĀNTIH ŚĀNTIH

BIBLIOGRAPHY

Adhyātma-Upaniṣad	Kaivalya-Upaniṣad
Advaya-Tāraka-Upaniṣad	Kaṭha-Upaniṣad
Aitārya-Upaniṣad	Kālāgni-Rudra-Upaniṣad
Annapūrṇa-Upaniṣad	Kena-Upanisad
Avadhūta-Gītā	Linga-Mahā-Purāṇa
Avadhūta-Upaniṣad	Mahā-Upanisad
Ātma-Upaniṣad	Maitreyī-Upanisad
Bergson: Two Sources of Morality and Religion.	Mandala-Brāhmaṇa-Upaniṣad
Bhagavad-Gītā	Mantrika-Upanisad
Bhasma-Jābāla-Upaniṣad	Mānasollāsa (by Sureśvarācārya)
Bhāgavata-Pūrana	Māndūkya-Upaniṣad
Bradley: Appearance and Reality	Māndūkya-Kārikā (by Gaudapāda)
Bṛhad-Āranyaka-Upaniṣad	Mudgala-Upaniṣad
Bṛhad-Jābāla-Upaniṣad	Muktika-Upaniṣad
Brahma-Sūtra, also called Vedānta-Sūtra	Mundaka-Upaniṣad
Brahma-Sūtra-Bhāṣya by Śaṅkara	Nārada-Parivrājaka-Upaniṣad
Brahma-Vidyā-Upaniṣad	Nārāyaṇa-Upaniṣad
Chāndogya-Upaniṣad	Nīrālamba-Upaniṣad
Dakṣināmūrti Stotra	Nṛsiṁha-Uttara-Tāpiny-Upaniṣad
Daksināmūrti-Upaniṣad	Nyāya-Vaiśeṣika Sūtras
Dattātreya Stotram	Paṅgala-Upaniṣad
Dattātreya-Upaniṣad	Parama-Hamṣa-Upanisad
Devī-Bhāgavata	Plotinus. Enneads
Dhyāna-Bindu-Upaniṣad	Purāṇas
Guru-Caritam	Puruṣa Sūkta
Guru-Stotra	Pūrva-Mīmāṃsa
Gopāla-Pūrva-Tāpiny-Upaniṣad	Raghuvamśa by Kālidāsa
Hamsa-Upaniṣad	Rg Veda
Haya-Grīva-Upaniṣad	Rāma-Pūrva-Tāpiny-Upaniṣad
Indian Philosophy by Dr. S. Radhakrishnan	Rāma-Rahasya-Upaniṣad
Kīvāsyā-Upaniṣad	Rāma-Uttara-Tāpiny Upaniṣad
Jīvanmukta-Gītā	Sanyāsa-Upaniṣad
Jīvanmukti-Viveka by Vidyāranya	Sarabha-Upaniṣad
	Sarva-Sāra-Upaniṣad
	Saṭ-Praśna-Upaniṣad

Śāṇḍilya-Upaniṣad	Tripurā-Rahasya
Śāṭhyāyanīya-Upaniṣad	Tripurā-Tāpiny-Upaniṣad
Sāyaṇa-Bhāṣya	Varāha-Upaniṣad
Śiva-Kavaca	Varieties of Religious Experience; William James
Śiva-Mahima-Stotra	Viṣṇu Purāna
Śiva-Rahasya	Viṣṇu-Sahasranāma
Sūta-Samhitā	Yajurveda (Krṣṇa)
Spinoza's Ethics	Yājnavalkya-Upaniṣad
Śvetāśvatara-Upaniṣad	Yoga-Sūtra
Taittirīya-Upaniṣad	Yoga-Tattva-Upaniṣad
Tejo-Bindu-Upaniṣad	Yoga-Vāsiṣṭha-Rāmāyaṇa
Tripād - Vibhūti - Mahā - Nārāyaṇa- Upaniṣad	

APPENDIX

Sanskrit Texts with References

(Corresponding to the foot-notes from 1 to 262 marked in the body of the book).

¹¹) aiśvarāḥ paramāḥ tattvāḥ ādīmadhyānta varjitaṁ
ādhāraṁ sarva-lokānām anādhāraḥ aviknyam
anantinanda-bodhārbu nūḍhūm adbhu-ta-vikramam
ātibhā-patiḥ Isānārāḥ anīśārāḥ pranamāmyahārāḥ

Sūta-Saṁhitā Vol. 1-2

¹²) saha nāvavatu
saha nau bhunaktu
saha vīryam karavāvahai
tejasvi nāv-adhitāḥ astu
mā vidvisāvahai
auṁ Śāntih Śāntih Śāntih

¹³) vāṁ me manasī pratiṣṭhitā
mano me vacī pratiṣṭhitāḥ
Āvir āvir ma edhi
vedasya āniṣṭhah
śutāḥ me mā prahāsiḥ
anānādhiteṇa
ahorātrāt sandadhāmi
ṛtāḥ vadisyāmī
satyāḥ vadisyāmī
tan māth avatu
tad vaktārāḥ avatu
avatu māth
avatu vaktārāḥ

¹⁴) auṁ Śāntih Śāntih Śāntih
Isvarānugrahād eva purusām advaita-vāsanā¹
mahīd-bhīya paritrānād vīprānām upajāyate

Aśadhūta Gītā 11

¹⁵) viśvāḥ pīsyati kārya-kāranatajā sva-svāmī-saṁbandhataḥ
kṣīcāryatayā tathānā pīṭ-putrādyātmanā bhedataḥ
svapne jāgrati vā ya eṣā puruso māyā-paribhrāmitaḥ
taśmai ṣrī guru-mūrtaye nama idam ṣrī dākṣināmūrtaye

(Dakṣināmūrti Stotra- 8)

¹⁶) ala carē na paśyanti kuṭūlā api panditāḥ
anantardṛṣṭayas tena mohitāḥ saṁhāranti ca

yāvaddrstiḥ pravṛttim tu na parityajya tisthati
 tāvadantardṛṣṭitāpi na syādeva katham ca na
 yāvannāntardrstim eti tāvat tām na pra-paśyati
 antardṛṣṭir nīrīhā syāt sehāyāsyāḥ katham bhavet
 pariḥṛtya tu tām samiyak svabhāvam upa-samśraya
 kṣanarūpam svabhāvam āśritya nīrvimarśas tatah param
 vimṛṣya smaraṇa-dvārā tato vētsi samastakam
 asamīvedya suvedyam ca tadevam tattvam ucyate
 vidūtvāvam avedyam ca prāpnuyāt amṛtām sthitim.

Tripurā Rahasya: Ch. XV. pp. 92-98

(7) ādarśanagaraprakhyam jagadetaccarācaram
 tadrūpaikatvatastatra noottamādhama-bhāvanā
 apare tu svarūpe hi kalpitā mukhyatā na hi
 tasmāt prājna upāsita param rūpam hi niṣkalam
 asamarthah sthūlarūpam yadbuddhau saṅgatām dṛḍham
 tadupāsya hetutastu śreyah prāpnomyanuttamām
 nānyathāsyā gatiḥ kvāpi bhaved-vai koti-janmabhiḥ

Tripurā Rahasya: Ch. VII. pp. 92-94

(8) sa hovāca

na vā are patyuh kāmāya patih priyo bhavati.
 ātmanas tu kāmāya patih priyo bhavati
 na vā are jāyāyai kāmāya jāyā priyā bhavati.
 ātmanas tu kāmāya jāyā priyā bhavati
 na vā are putrāṇām kāmāya putrāḥ priyā bhavanti.
 ātmanas tu kāmāya putrāḥ priyā bhavanti
 na vā are cittasya kāmāya cittam priyam bhavati.
 ātmanas tu kāmāya cittam priyam bhavati
 na vā are brahmaṇah kāmāya brahma priyam bhavati.
 ātmanastu kāmāya brahma priyam bhavati
 na vā are ksatrasya kāmāya kṣatram priyam bhavati.
 ātmanas tu kāmāya kṣatram priyam bhavati
 na vā are lokānām kāmāya lokāḥ priyā bhavanti.
 ātmanas tu kāmāya lokāḥ priyā bhavanti
 na vā are devānām kāmāya devāḥ priyā bhavanti.
 ātmanas tu kāmāya devāḥ priyā bhavanti
 na vā are bhūtānām kāmāya bhūtāni priyāni bhavanti.
 ātmanas tu kāmāya bhūtāni priyāni bhavanti
 na vā are sarvasya kāmāya sarvam priyam bhavati.
 ātmanas tu kāmāya sarvam priyam bhavati
 ātmā vā are draṣṭavyah śrotavyo mantavyo nididhyāsitavyah.

Bṛhad-Āranyaka-Upaniṣad. 2.4.5

(9) tasyātma-para-deheṣu satopyekamayaḥ hi tat
 vijnānam paramārthosau dvaitino atathya-darśināḥ
 venurandhra-vibhedenā bhedah sadjādi samjnitaḥ
 abedha-vyāpino vāyoh tathā tasya mahātmanāḥ

ekatvah rūpabhedas tu bāhya-karma pravṛttijah
devādibhede pradhvaste nāstyevāvaranehi sah.

Viṣṇupurāṇa Part 2-xiv 31-33

(10) soham gantā na nāgantā naikadeśa-niketanah
tvam cānye ca na ca tvam ca tvam nānye nāham apy aham
Viṣṇupurāṇa. Part 2, xv 25

(11) ekam evam idam viddhi na bhedi sakalam jagat
vāsudeva bhūdheyasya svarūpam paramātmanah

Viṣṇupurāṇa. II. xv. 35

(12) sarva-bhūtāny abhedenā dadaśa sa tadātmanah
tathā brahma-paro muktum avāpa paramām dvijah
tathā tvam apि dharmajna tulyātma-ripi-bāndhavaḥ
bhava sarvagataḥ jānannātmānamavanipate
śitānilādibhedenā yathaikam dṛṣyate nabhah
bhrānta-dṛṣṭibhrātmāpi tathaikassan prthak krtah
ekas samastarḥ yadihāsti kūrhecit
tadacyuto nāsti param tātonyat
soham sa ca tvam sa ca sarvam etat
ātmasvarūpam tyaja bhedamoham.

Viṣṇupurāṇa. II. xvi 20-23

(13) yenedam pūritam sarvam ātmanaivātmanātmani
mūrakāram katham vande hy abhinnam Śivam avyayam

Aitādhūta-Gītā I 2

(14) saceha saṁbhavatyeva tadarthah idam ātatam
śāstramākarmayasi cet tattvam paśyasi nānyathā
saṁpannam cet tadutpannā parā nūrvāna-nūrvṛtiḥ
anyathā śāstra-garteṣu lūṭhatām bhavatām iha
bhavaty akṛtrimajnānāṁ kalpairapi na nūrvṛtiḥ
aśeṣena parityāgo vāsanānāṁ ya uttamah
mokṣa ity ucyate brahmaṇ sa eva vimalakramah
kṣināyāṁ vāsanāyāṁ tu ceto galati satvaraṁ
kṣināyāṁ śitasantatyāṁ brahmaṇ himakano yathā
ayam vāsanayā deho dhriyate bhūtapanjaraḥ
vāsanā dvividhā proktā ūbhā ca malinā tathā
malinā janmano hetuh ūbhā janmavināśini
punarjanmānkarah tyaktvā sthitā saṁbhṛṣṭa bijavat
dehārtham dhriyate jnātajneyā ūddheti-cocye

Yoga Vāsiṣṭha Vairāgya Prakarana. 3 4 13

(15) sarvathā bheda-kalanam dvaśādvaśām na vidyate
māyā-kāryam idam bhedam asti ced bāhya-bhāvanam
dehoḥam duḥkhāḥ ced brahmāḥam iti niścayah
hṛdaya-granthir astitve cibidyate brahma-cakrakam

samśaye sam anu prāpte brahma niścayam āśrayet
 anātma-rūpa-coraścet ātma-ratnasya rakṣaṇam
 nityānandamayam brahma kevalam sarvadā svayam.

Tejobindu-Upaniṣad. 98–102

(16) vayasi gate kah kāmavikārah
 śuṣke nire kah kāsāraḥ
 kṣīne vitte kah parivāro
 jnāte tattve kah saṁsāraḥ.

Saṅkara

(17) jitātmāḥ praśāntasya
 paramātmā samāhitāḥ
 śitospna-sukhaduḥkheṣu
 tathā mānāpamānayoh.

Bhagavad-Gītā: Ch VI-7

(18) jnāna-vijnāna-trptātmā
 kūtastho vijitendriyah
 yukta ity ucyate yogī
 sama-loṣṭhāśma-kāncanāḥ.

Bhagavad-Gītā Ch VI-8

(19) suhrnmitrāryudāśina
 madhyastha-dveṣyabandhuṣu
 sādhuṣvapi ca pāpeṣu
 sama-buddhir-viśisyate.

Bhagavad-Gītā Ch VI-9

(20) madhu maniṣye madhu janiṣye
 madhu vakṣyāmi madhu vadīṣyāmi
 madhumatim devebhyo vācam udyāsam
 śūrūṣenyaṁ manusyebhyah tam
 ma devā avantu śobhāyai piṭaronumadantu
 aum śāntih śāntih śāntih.

Yajur-Veda-Samhitā: 3 3

(21) dattātreyaṁ śivam śāntam indranīla-nibham prabhūm
 ātma-māyā-ratam devam avadhūtam digambaram
 bhasmoddhūlīta-sarvāngam jatā-jūṭa-dharam vibhum
 catur-bāhūm udārāngam praphulla-kamalekṣaṇam
 jnāna-yoga-nidhīm viśva-gurum yogi-jana-priyam
 bhaktānukampinam sarva-sāksiṇam siddha-sevitam
 evam yah satataṁ dhyāyed devadevam sanātanam
 sa muktaḥ sarva-pāpebhyo niśśreyasam avāpnuyāt
 ity aum satyam ity upaniṣad.

Śāṇḍilya Upaniṣad: 3.1 4

"²² atha kasmid ucyate dattātreyam iti? yasmāt suduś caram
tipih tapyam īnīva Atray e putrakāmāya atitarām tustena
bhagavatā jyotir mayena ātmāna datto yasmād vā
Anusūvām atreh tanayah abhavat tasmād ucyate
Dattātrey a iti

Sāndilya-Upaniṣad 3 2

"²³ athāsva devasya ātmā ūkti kriḍasya bhaktānukūmpino
Dattātrey a rūpi su rūpā tanur avāsā īndivara dala-
prakhyā catur bāhuh aghorāpāpa kāśini tad idam
usya sakalā niskalānā rūpam

Sāndilya-Upaniṣad 3 1

"²⁴ mīheśvārah jnānamayena tapasā clyamāno akāmavata
bīhu syām prajāyea iti athaitasmāttapī amānāt satyakāmāt
trīnyakṣirāni ajāy anta tisro vyāhṛtayah tripadā gāvatri
trayo vēdāḥ trayo devāḥ trayo vārmāḥ trayo agnayaśca
jāyante yo 'sau devo bhagavān sarvaiśvarya sāmpannah
sarvā vīśvī sarvā bhūtānām hrdaye sanni-viṣṭah māyāvī
mīyājā kriḍati sa brahmā sa viṣṇuh sa rudraḥ sa īndrah
sa sarve devāḥ sarvānā bhūtānā sa eva purastāt sa eva
priścīt sa evottarataḥ sī eva daksinataḥ sa evādbastāt
sa evoparīṣṭhāt sa eva sarvām athāsyā devasya
dattātrey arūpā

Sāndilya-Upaniṣad 3 1

"²⁵ tasmād ucyate dattātrey a iti atha yo asya nīuktam
iti veda sarvam veda athi yo ha vai vīdyayā enam parām
upīste soham iti sa brahmaivid bhavati

Sāndilya-Upaniṣad 3 2

"²⁶ aum namo bhagavate dattātreyāya

Dattātrey a-Upaniṣad

"²⁷ aum nīmī śivāya ity upaniṣad

Dattātrey a-Upaniṣad 2 2

"²⁸ nīrāvanīkīrām dattātreyam

Dattātrey a-Upaniṣad

"²⁹ brahmā nīrāyanam kīmī tārakāmī tanno brūhi
bhagavān iti uktah satyānanda cīd ātmakāmī sātvikāmī
mīmīkāmī dhāmī upāsva ityāhī sadā dattobhāmī astī iti ..
nārāvīnī dīttātreyāmī dīhyātvā tadevatā tārakāmī
bhāmī tadevi opāśitavyam vījneyāmī garbhādi tārānāmī

Dattātrey a-Upaniṣad 1

"³⁰ Kīrtamī padmīśorūpīsthamī ūśidhara-mukutamī.

Sūra Kāraca Dhīrāna-Sloka

(³¹) śāntākāram bhujaga-śayanam padmanābhām sureśam.

Viṣṇu-sahasra-nāma: Dhyāna-śloka

(³²) saḥ purusaḥ . . . dṛṣṭimātreṇa mokṣadām veṣam ādadhe.

Mudgala-Upaniṣad: 2

(³³) rūpam iti gandharvāḥ tam yathā yathopāsate
tathaiva bhavati. tasmāt brāhmaṇah puruṣarūpam
param brahmaiva aham iti bhāvayet. tadrūpo bhavati

Mudgala-Upaniṣad. 3

(³⁴) prakṛtyā sahitah śyāmaḥ

Rāmapūrvatāpīni-Upaniṣad: 4.7

(³⁵) śyāmaṁ . . . śuddha-sphaṭika saṅkāśam kevalam
mokṣa-kāṅksayā cintayan paramātmānam . . . kālāmbhodhara—
kānti-kāntam anuśam . . . rāghavam ujjvalāṅgam bhaje.

Rāmarahasya-Upaniṣad: 4.5

(³⁶) prabhūn vareṇyam pitaram maheśam yo brahmānam
vidadhāti tasmai vedāṁś ca sarvān prahṛīṇoti cāgryam
tam vai prabhūm pitaram devatānām.

Sarabha-Upaniṣad: 2

(³⁷) tad viṣṇoh paramam padam sadā paśyanti sūrayah.

Muktiḥ-Upaniṣad: concluding statement.

(³⁸) ātmaiva siddah advitiyah mātataḥ hi anyad iva . . .
eṣā māyā sva-vyatiriktāni . . . darśayitvā . . . māyā ca
avidyā ca svayam eva bhavati . . . sañṣā citrā sudṛḍhā . . .
caitanya-diptā.

Nṛsiṁhottaratāpanī-Upaniṣad: 9

(³⁹) māyā nāma anādirantavatī,
pramāṇāpramāna sādhāraṇā na satī nāsatī na sadasatī
svayamadhiκā vikārarahitā nirūpyamāṇā satītaralakṣana-
śūnyā sā māyetyucyate.

Sarvasāra-Upaniṣad: 1

(⁴⁰) iśvarasya mahāmāyā tadājnā-vaśa-vartini
tatsamkalpānusāriṇī

Tripādviṁbhūti-mahā-nārāyaṇa-Upaniṣad

(⁴¹) aum iśānah sarva-vidyānām iśvaraḥ sarva-bhūtānām
brahmādhipatiḥ brahmaṇodhipatiḥ brahmā śivo mestu
sadāśivom.

Yajur-Veda.

"māvā sū trividhā proktā satva rājasa tāmasī

Yūjratalkja Upanisad

"yā ca prāg ātmano māvā tathānte ca tiraskṛtā¹
brahmaśādibhit udgitā sā māveti vivekataḥ māyā
tatkārya vilaye nesvaratvam najivatā tataḥ
cuddha cidevāharah

Varāla Upanisad 2 51-52

"aum sarvā-caitanyā rūpātā tām ādvām vidyām ca dhimahi
buddhīm yā nah pracodayāt

Dēvi-Bhāgavata 11

"vasmin bhīvāḥ pralīyante hīścāvvaktatām yay uḥ
paśvanti vvaktatām bhūvo jāvante budbudā iva
ksetrajanādhishthitām caiva kāranair vidvate punah
evāti sa bhagavān devātī paśyantī anye punah punah
brahma brahmety athāvanti ye vidur brāhmaṇās tathā
atraiva te hyām vānti hīścāvyaaktasālinah

(*Mārtṛika-Upanisad 18*)

"yah sarvo pūrme kāle sarvān ātmāni upasamhṛtya
svātmānande sukhe modate prakāśate vā sa devah

Dakṣināmūrti-Upanisad 1

"tattvam asi ahām brahmāsmi sarvam khalv idāni brahma
neha nānāsti kīm ca na itvādi mahāvakyārthānubhava
jnānāt brahmaṇi aham asmiti niscitya nirvikalpaka
samīdhinā svatantrah yatiś carati sa sanvāsi.
sa muktah sa pūjavah sa yogi sa paramahaṁsah
sa avadhūtah sa brāhmaṇah iti

Nirālamba Upaniṣad

"evāti cīrī samādhi jīmita brahmāmrta pāna parāvanosau
sarvīśi pūrmi hīśasah avadhūto bhīvati tad darśanena
sakalūhi jīgit pavitraḥ bhīvati tatsevā pūro ajnopi
mukto bhīvati tatkulūm ekottara satam tārayati
tasmat pīṭy jāvāptivā vargam ca muktāni bhavatity
upaniṣad

Māndala Brāhmaṇa Upaniṣad Concluding paragraph

"aum iñhāha śāmkṛtih bhagavintām avadhūtam Dīttātreṇī
parīkṣit, a pāpēcchī ko avadhūtah? tām hōvāca
bhīvītū dīttātreṇī ah parīmī kītunikah aksarati vāt
vīrenyūt it dhūta sāṁśāra-bīndhūnāt tatvāms, īdi-
hīkṣvītāt avadhūta illerūtī

Aśadhūta Upaniṣad 1

(50) cinmyam paramānanda brahmaiva aham iti smaran. . . .
 āśā-nivṛtto bhūtvā āśāmbara-dharo bhūtvā sarvadā
 mano-vāk-kāya-karmabhiḥ svarva-saṁsāram utsṛjya
 prapancāvānmukhaḥ svarūpānusandhānena bhramara-kiṭa-
 nyāyena mukto bhavati ity upaniṣad.

Nārada-parivrājaka-Upaniṣad: 5 after 38

(51) parama-hamṣaḥ . . . bhasmoddhūlana-parah sarva-tyāgi. . . .
 deha-mātrāvaśiṣṭaḥ dig-ambarah . . . avadhūtas tu
 aniyamah.

Sanyāsa-Upaniṣad: 13

(52) sa etam Bhusundah Kälagni-rudram agamat. āgatya bho
 vibhūteḥ māhātmyam brūhi . . . mukti-śrutim mamopadeśam
 kuruṣveti. aum tatheti. sadyojatāt pṛthvī. tasyāḥ
 syāt nivṛtih. tasyāḥ kapila-varṇā nandā tad-gomayena
 vibhūtir jātā. vāmadevāt udakam. tasmāt pratisthā.
 tasyāḥ kṛṣṇa-varṇā bhadrā tad-gomayena bhasitam jātam.
 aghorāt vahnih tasmād vidyā tasyā rakta-varṇā
 surabhiḥ. tad-gomayena bhasma jātam. tatpurusāt vāyuḥ.
 tasmāt śāntih. tasyāḥ sveta-varṇā suśilā. tasyāḥ
 gomayena kṣaram jātam. iśānād ākāśam tasmād śānty-
 atitā. tasyāḥ citra-varṇā sumanāḥ. tad gomayena raksā
 jātā.
 vibhūtir bhasitam bhasma kṣaram rakṣeti bhasmano
 bhavanti panca nāmāni. pancabhiḥ nāmabhiḥ bhṛṣam
 aiśvarya-kāranāt bhūtih. bhasma sarvāgha-bhakṣanāt.
 bhāsanat bhasitam kṣaranād āpadām kṣaram. bhūta-preta-
 piśāca-brahmarākṣasa-apasmāra bhavabhitibhyo
 abhirakṣaṇāt rakṣeti. . . .

Bṛhad-jābala-Upaniṣad: 1

(53) ye īmāḥ rudram ca rudrāṇīm
 gayatrīm veda-mātarām vetyaṇti. . . .
 teṣām Śivaś ca saumyaś ca
 bhavisyāmi sadaiva hi.

Liṅga-Mahā-Purāṇa: Pūrva-Bhāga: 23.17-24

(54) agnir yathaiko bhuvanam praviṣṭahṝ rūpam rūpam prati-rūpo babhūva
 ekam bhasma sarva-bhūtarātmā rūpam rūpam prati-rūpo bahisca
 agni-somātmakam viśvam ity agnirācakṣate
 roudri ghorā yā taijasi tanuh
 somah ūktiyamrtamayaḥ ūktikarī tanuh
 amṛtam yat-pratiṣṭhā sā tejo-vidyā-kalā-svayam
 sthūla-sūkṣmeṣu bhūtesu sa eva rasa tejasī
 dvi-vidhā tejaso vṛttih sūryātmā-ca analātmikā
 tathaiva-rasa-śaktiś ca somātmā ca analātmikā
 vaidyud-ādi-mayaḥ tejo madhurādi-mayo rasah.

tejo-rasa-vibhedaś tu vṛttam etat carācaraṁ
 agner amṛta niṣpaṭūḥ amṛtena agnir edhate
 ata eva havih klptam agni somātmakam jagat
 ūrdhva ṣakti-mayaṁ soma adho-ṣakti-mayo analah
 tābhyaṁ saṁpuṭitah tasmāt ṣaśvad viśvarū idam jagat
 agner ūrdhvam bhaīaty esa yāvat saumyam parāmṛtam
 yāvat agny-ātmakam saumyam amṛtam visṛjaty adhah
 ata eva hi kālāgnīḥ adhastāt ṣakti ūrdhvagā
 yāvat ādahanaścordhvam adhastāt pāvanam bhavet
 ādhāra-ṣaktiyavadhṛtah kālāgnī ayam ūrdhvagah
 tathaiva nūnagas somah śiva-ṣakti-padāspadah
 śivaścordhvamayaś ṣaktih ūrdhva-ṣakti-mayaś śivah
 tad ittham śiva ᷣaktibhyāṁ nāvyaṁptam iha kūti ca na
 asaṅc ca agnīnā dagdham jagat tad-bhasmasāt krtam
 agner viryam idam prāhuh tad-viryam bhasma yat tatah
 yaścettham bhasma sadbhāvam jnātvābhisnāti bhasmanā
 agnir ity ādibhū mantraih dagdha-pāpas sa ucyate
 agner viryam ca tad bhasma somenāplāvitam punah
 ayoga-yuktyā prakṛter adhikārāya kalpate
 yoga-yuktyā tu tad bhasma plāvyamānam samantatah
 ṣakteṇa amṛta-varṣena hy adhikārān nivartate
 ato mṛtyunjayayettham amṛta-plāvanam satām
 śiva-ṣakti-amṛta-sparṣe labdha eva kuto mṛtiḥ
 yo veda gahanam gubyam pāvanam ca tathoditam
 agni-soma-puṭam kṛtā na sa bhūyobhi-jāyate
 śivagninā tanum dagdhvā ṣakti-somāmṛtena yah
 plāvayed yogamārgena somṛtatvāya kalpate
 somṛtatvāyakalpata iti

Bṛhad-jābāla-Upaniṣad. 2

३३३) vidyā-ṣaktih samastānām ṣaktiḥ ity abhūdhiyate
 guna-trayāśrayā vidyā sā vidyā ca tad-āśrayā
 guna-trayatḥ idam dhenuḥ vidyābhūd gomayam bhasmat
 mūtrancopanuṣat proktam kuryād bhasma tatah param.

Bṛhad-jābāla-Upaniṣad. 3

३३४) mānastokena manrena mantritam bhasma dhārayet
 brāhmaṇam kṣatriyam tathā traivarnikānām sarvesām
 . . . gṛhasthānām . . brahma-cārinā . . . śūdrānām . .
 anyeśām api sarvesām . . yatinām . . ati-varnāśramānām
 sarvesām . . bhasma . .
 tenidhītarī śrutam tena tena sarvam anuṣṭhitam
 yena vīprena śirasī tripundram bhasmanā dhṛtām
 tyakta-ātmāśramācāro lupta-sarvakriyopi yah
 ṣakṭi tiryak-pundrānka-dhāranāt sopi pūjyate
 ye bhasma-dhāranām tyaktvā karma kurvantī mānavāḥ
 teṣām nāsti nūnī-mokṣāḥ saṁśārāt janma-kōṭibhū . .
 rūḍrāgneh yat pitāt viryāt tad bhasma pari kirtitām

tasmāt sarveṣu kāleṣu vīryavān bhasma-samyutah
 bhasma-miṣṭhasya dahiante doṣā bhasmāgni saṅgamāt
 bhasma-snāna--viṣuddhātmā bhasma-miṣṭha iti smṛtah
 bhasma-sandigdha-sarvāṅgah bhasma-dipta-tripuṇḍrakah
 bhasma śāyi ca puruṣah bhasma-niṣṭha iti smṛtah.

Bṛhad-jābāla-Upaniṣad: 5

(⁶⁷) atha Jābālah Bhusuṇḍah kailāsa-śikharāvāsam aurukāra-svarūpinam mahādevam . . . bhasmoddhūlita-vigrahāṁ tiryak-tripuṇḍra-rekhā-virājamāna-phāla-pradeśam niṣkalāṁ nir-guṇām śāntam advaitam śivam praṇamya papraccha bhagavan vedasāram udhṛtya tripuṇḍra-vidhūṁ yasmād anyānapekṣam eva mokṣopalabdhīḥ. kīm bhasmano dravyam?

Bhasmajābāla-Upaniṣad: 1

(⁶⁸) evam tripuṇḍra-vidhūṁ bhasmanā karoti yaḥ . . . saḥ sakala-bhogān bhuṇkte. deham tyaktvā śiva-sāyujyam eti. na sa punar āvartate na sa punar āvartate ityāha bhagavān kālāgnirudrah.

Kālāgnirudra-Upaniṣad

(⁶⁹) tryakṣam varadarām śuddham taruṇāditya-sannibham bhasmoddhūlita-sarvāṅgam suprasannam anusmaran na tu vāyoś ca bhayaṁ bhavati yogināḥ

Yoga-Tattva-Upaniṣad: 92, 97

(⁷⁰) aurā namo bhagavate bhasmāṅga-rāgāyogra-tejase

Tripurātāpiny-Upaniṣad: 3

(⁷¹) Bhusuṇḍah . . . mahādevam . . . bhasmoddhūlita-vigrahāṁ . . . advaitam . . . śivam . . . praṇamya papraccha. adhiḥi bhagavan vedasāram udhṛtya tripuṇḍra-vidhūṁ yasmād anyānapekṣam eva moksopalabdhīḥ. kīm bhasma no dravyam?

Bhasma-jābāla-Upaniṣad: 1

(⁷²) prakṛtyā sahitah śyāmalī pīta-vāsā jaṭā-dharah.

Rāma-pūrvā-tāpini Upaniṣad: 3.7

(⁷³) āśinah candra-khaṇḍah prati-ghaṭita-jatā-kṣiragauras trinetrah.

Dakṣināmūrthi-Upaniṣad: 5

(⁷⁴) jnānacakṣuṣah tam ekam eva paśyanti pariśubhram vibhūm dvijāḥ.

Mantrika-Upaniṣad: 16

(⁷⁵) atasi-puspa-sarukāśam nābhi-sthāne pratisthitaiḥ caturbhujam mahā-viṣṇum pūrakena vicintayet.

Dhyāna-Bindu-Upaniṣad: 30

“¹¹¹ Īśānaka-cakra-mahāmudrā pustakādhyam catur-bhujam
saṁpūrnī-candra-samkāśam hayagrīvam upāsmahe

Hayagrīva-Upaniṣad 4

“¹¹² kah krṣnah² . . . pāpa-karsanah go-bhūmi veda-vedito
gopī-jana-vidyā-kalāpa-prerakah tanmāyā ceti sakalam
piṇḍaḥ brahmaiva tat yo dhyāyati rasati bhajati sa
amṛto bhavati iti kīrti tād-rūpam³ sat-pundarīka-
nayanash meghābhāshī vaidyutāmbaram—dvi-bhujam
jnāna-mudrādhyam vana-mālinam-iśvaram .

Gopālapūrṇalāpiṇī-Upaniṣad 1

“¹¹³ visvur-nāma mahā-yogī mahā-bhūto mahā-tapāḥ
tattva-mārgē yathā dipo dṛṣyate purusottamah
taṁ ārādhya jagan-nātham pranipatya pitāmahah
प्रप्रच्छा योग-तत्त्वामि मे ब्रह्मं चास्तांगं सम्युतम्
taṁ uvacā hṛsikesah vaksyāmi śrnu tattvataḥ
सर्वे जीवाः सुखाहौ दुःखाहौ मायाः-जालेन वेस्तिह
तेऽनाहौ मुक्ति-करान् मार्गान् मायाः-जाला-निरन्तरानाम्
janma mr̥tyu-jarā-याद्भु-नाशनाम् mr̥tyu-tārakam
नानाः-मार्गान् तु दुष-प्रापाम् कावल्याम् परामाम् पदाम्
पृतिहौ ईस्त्रा-जालेसु प्रज्ञयां तेना मोहिताहौ
अनिवार्याम् पदाम् वक्तुम् ना शक्यामि ताहौ सुराई अपि
स्वात्मा-प्रकाश-रूपम् तत् किं शास्त्रेना प्रकाश्याते
निष्कलाम् निर्मलाम् शांताम् सर्वातिताम् निरामयाम्
तदेवा जीव-रूपेन पुण्या-पापा-फलाईर् वृताहौ
प्रामात्मपादाहौ निष्यात् तत्-कथाम् जीवताम् गताम्
सर्वा-भावा-पदातिताम् ज्ञाना-रूपात् निरानजाम्
वारिवत् स्फुरिताम् तस्मिन् तत्राहंकर्तृ उत्थिताम्
प्रिंगात्मकाम् अभूत् पिंडाम् धृतु-बद्धाहौ गुनात्मकाम्
सुखा-दुःखाहौ समायुक्तम् जीव-भावानायां कुरु
तेना जीव-अभिधाहौ प्रोक्ता विशुद्धाहौ परामात्मानी
कामा-क्रोधा-भयाम् एपि मोहलोभामादो-राजाह
ज्ञानम् अर्थ्युश्च एकापायाम् शोकास् तन्द्राः क्षुधाः त्रिष्णा
त्रिष्णा लिङ्गाः भयाहौ दुःखाहौ विशदो हर्षाः एवा ए
एवाहौ दोषाः विनाश-मुक्ताहौ सा जीवाः केवलो मताहौ
तस्माद् दोषा-विनाशर्थाहौ उपायामि कथयामि ते
योग-हीनाम् कथाम् ज्ञानाम् मोक्षादाम् भवति ध्रुवम्
योगो हि ज्ञाना-हीनाम् तु ना क्षमो मोक्षा-कर्त्तामि
तस्मात् ज्ञानाम् एका योगामि एका मि मुक्षुहौ द्रष्टव्यात् अभ्यासेत्

Yoga-Tattva-Upaniṣad 2-15

“¹¹⁴ ajnānād eva ज्ञानाद् एवा विमुच्याते
ज्ञाना-सारुपात्-एवादौ ज्ञानाम् ज्ञेयाका-साधनाम्
ज्ञानात् येना निजाहौ रूपाम् कावल्याम् परामाम् पदाम्
निष्कलाम् निर्मलाम् साक्षात् साच-सिद्धानन्दा-रूपाकाम्
उपत्ति-स्थिति-सम्भारा-स्फुर्ति-ज्ञाना-विवरजिताम्
एतद् ज्ञानाम् एका प्रोक्ताम्

Yoga-Tattva-Upaniṣad. 16-18

(70) jnānam nāma utpatti-vināśa-rahitam nairantaryam
caitanyam jnānam ity ucyate.

Sarva-Sāra-Upaniṣad: 0.0

(71) atha yogam bravīmi te
yogo hi bahudhā brahman bhidyate vyavahārataḥ
mantrayogo layaścāiva haṭhosau rājayogataḥ
ārambhaś ca ghataś caiva tathā paricayaḥ smṛtaḥ
niṣpattiścetyavasthā ca sarvatra parikirtitā
eteśāṁ lakṣaṇām brahman vaksye śrunu samāsataḥ
māṭrkādi-yutam mantram dvādaśābdam tu yo japeṭ
kramena labhate jnānam aṇimādi-guṇānvitam
alpabuddhir-imam yogam sevate sādhakādhamaḥ
layayogaś citta-layaḥ kotiṣaḥ parikirtitaḥ
gacchan tiṣṭhan svapan bhuṇjan dhyāyan niṣkalam iśvaraṁ
sa eva layayogaś syāt haṭha-yogam śṛṇu
yamaś ca niyamaś caiva āśanām prāṇa-saṁiyamaḥ
pratyāhāre dhāraṇā ca dhyānam bhrū-madhyame harīm
samādhiḥ samatāvasthā ṣaṣṭhāṅgo yoga ucyate
tato bhaved rāja-yogo nāntarā bhavati dhruvam
yadā tu rāja-yogena niṣpannā yogibhiḥ kriyā
tadā viveka-vairāgyam jāyate yogino dhruvati
viṣṇur-nāma mahā-yogi mahā-bhūto mahā-tapāḥ
tattva-mārgे yathā dipo dṛṣyate puruṣottamah
tena sarvam idam protam tat satyam tat param padam
labhate yoga-yuktātmā puruṣaḥ tat param padam.

Yoga-Tattva-Upaniṣad: 2-24, 131, 136

(72) parama-gurūpadeśena . . . buddhi-guhānihita-jyotirvā . . .
turīya-caitanyam vā antar-lakṣyaṁ bhavati. tad
darśanam sadācārya-mūlam
ācāryo veda-sampanno viṣṇu-bhakto vimatsaraḥ
yoga-jno yoga-niṣthaśca sadā yogātmakah śuciḥ
guru-bhakti-samāyuktaḥ purusa-jno viṣeṣataḥ
evam lakṣaṇa-saṁpannah gurur-ity-abhidhiyate
gu-śabdas tv andhakāras syāt ru-śabdaḥ tan-nirodhakah
andhakāra-nirodhitvāt gurur ity abhidhiyate
gurur eva param brahma gurur eva parā gatiḥ
gurur eva parā vidyā gurur eva parāyaṇam
gurur eva parā kāṣṭhā gurur eva param dhanam
yasmāt tad-upadeṣṭasau tasmād gurutaro guruh
iti yaḥ sakṛd uccārayati tasya saṁsāra-mocanam bhavati
sarva-janma-kṛtam pāpam tat-kṣaṇād eva naṣyati sarva-
kāmān avāpnoti. sarva-purusārtha-siddhir bhavati
ya evam veda. ity upaniṣad.

Advaya-tāraka-Upaniṣad: Concluding paragraph

(73) atha khalu somyemam sanātanam ātma-dharmam vaiṣṇaviṁ
niṣṭham nāsamāpya prabṛuyāt nānūcānāmnāya nānātmavide

nāvitarāgāya nāviśuddhāya nānupasannāya nāprayatamānasā
 ya iti ha smāhuh tad etat ṛcābhuyuktah vidyā ha vai
 brāhmaṇatā jāgāma gopāya māṁ śeṣadhistehāṁ asmi
 asūyakāyāṁjave śathāya mā brūyāḥ viryavatī tathā
 syāṁ yathā eva vidyā śrutam apramattam medhāvinam
 brahmācaryopapannam-asmā imāṁ upasannāya samyak
 parikṣya dadyāt vaisnavāṁ ātmāni adhyāpitā ye
 gurum nādnyante vīprā vācā manasā karmanā vā yathāiva
 tena na guruh bhojanīyah tathaiva cānnam na bhunakti
 śrutam tat. gurur eva paro dharmo gurur eva parā
 gatiḥ ekāksara-pradātāram yo gurum nābhinandati
 tasya śrutam tathā jnānam sravaty āmaghatāmbuvat
 yasya deve parā bhaktih yathā deve tathā gutau sa
 brahma-vit param preyāditi vedānuśāsanam ity upanisad.

Sākhyāyanīya-Upaniṣad: 33-37

“¹¹ dipākāram mahādevam jvalantam nābhi-madhyame
 abhisicya amṛtenaiva ‘hamsa’ ‘hamsa’ ity yo jape
 jarā-marana-rogaḥ; na tasya bhuvi vidyate
 Iśvaratvam avāpnoti sadābhyaśa-rataḥ pumān
 harhsa-vidyāṁ ḍte loke nāsti nityatva-sādbhanam
 yo dadāti mahā-vidyāṁ harhsākhyāṁ pārameśvarāṁ
 tasya dāsyat sadā kuryāt prajnayā parayā saha
 ūbhām vā aśubham anyad vā yaduktāṁ gurunā bhuvi
 tatkuryād avicārena śisyah samtoṣa-samyutah
 harhsa-vidyāṁ imāṁ labdhvā guru-śuśrūṣayā narah
 gurur eva haris sāksāt nānyah ity abravit śrutibh

Brahma-Vidyā-Upaniṣad. 23-31

“¹² bhagavan śatirāṁ idam maithunādevodbhūtah samvid-apetam
 nuraya eva . . . malaiḥ bahubhil paripūrnāṁ etādrse śarire
 vartamānasya bhagaṁ anistvam no gatunti . . . sa hōvāca
 mahādevam

• • • • •

deho devālayah proktah sa jivah kevalah śivah
 tyajed ajnāna-nurmālyāḥ soham bhāvena pūjayed . . .
 ahamasmi paraś cāsmi brahmāsmi prabhavosmi aham . . .
 sarva-loka-guruś cāsmi sarva-lokośmi sosmy-aham
 aham-evaśmi siddhosmi śuddhosmi paramosmy aham
 aham asmi sadā sosmi nityosmi vimalosmy aham
 vijñānotmi viśeṣosmi sonosmi sakalosmy aham
 subhōśmi śoka-hinosmi caittanyosmi samosmy aham
 rūḍhāvamāna-hinosmi nirgunosmi śivosmy aham.

Maitreyī-Upaniṣad. 1.3; 2. 1; 1-4)

“¹³ jnātp-jnāna-jneyānāṁ āvirbhāva tirobhāva jnātā svayam
 āvirbhāva tirobhāva rāhitah svayam jyotih sāksityucyate

Sara-Sāra-Upaniṣad: 1

(77) yadā pasyatī cātmānam kevalam paramārthataḥ
māyāmātram jagatkṛtsnam tada bhavati nirvṛtih

Jābāla-Darśana-Upaniṣad: 10-12

(78) tripurānanta-śaktyaika-rūpini sarva-sākṣinī
sā citiḥ sarvataḥ pūrnā pariccheda-vivarjanāt.

Tripurā-Rahasya: Jnānakānda: 11-45

(79) pratibimba-svarūpajnāḥ pratibimbam pracaksate
jagat etādrśam sarvaiḥ samabhilakṣitam
svato na bhāsate kvāpi bhāsate ca cīdāśrayāt
ato jagat syād ādarśa-pratibimba-su-sammitam.

Tripurā-Rahasya: Jnānakānda: 11.60-61

(80) viśvam darpana-drśyamāna-nagari-tulyam nījāntargatam
paśyann-ātmanī māyayā bahirivodbhūtam yathā nīdrayā
yah sāksāt-kurute prabodha samaye svātmānam evādvayam
tasmai śrī gurumūrtaye nama idam śrī dakṣināmūrtaye.

Dakṣināmūrti-Stotra: 2

(81) iśvarānugrahād eva pūrṇam advaita-vāsanā.

Avadhūta-Gītā: I

(82) param brahma pūrṇam advayam.

Adhyātma-Upanisad: 21

(83) aum iti vyāharet aum namo bhagavate dattātreyāya
smarana-mātra-saṁtuṣṭāya mahā-bhaya-nīvāraṇāya
mahā-jnāna-pradāya cīdānandātmane bālonmatta-piśāca-
vesāyeti mahā-yogine avadhūtāyeti anasūyānanda-
vardhanāya atri-putrāyeti sarvakāma-phala-pradāya aum
iti vyāharet. bhava-bandha-mocanāyeti hrīm iti
vyāharet. sakala-vibhūti dāyeti
krom iti vyāharet sādhyākarsaṇāyeti saur iti
vyāharet. sarva-manaḥ-ksobhanāyeti śrīm iti vyāharet.
mahom iti vyāharet. cīramjīvine vasad iti vyāharet
vaśikuru vaśikuru vauṣad iti vyāharet. ākarsaya
ākarṣaya hum iti vyāharet. vidvesaya vidveṣaya phaḍ
iti vyāharet uccāṭayoccātaya ṭhatheti vyāharet.
stambhaya stambhaya khakheti vyāharet. māraya māraya
namah saṁpannāya namah saṁpannāya svāhā poṣaya poṣaya.
para-mantra para-yantra para-tantrāṁś chindhi chindhi
grahān nīvāraya nīvāraya dāridryam vidrāvaya vidrāvaya
vyādhim nīvāraya nīvāraya duhkham haraya haraya deham
posaya posaya cittam toṣaya toṣayeti sarva-mantra-
sarva-yantra-sarva-tantra-sarva-pallava-svarūpāyeti
aum namah śivāya. ity upaniṣad.

Dattātreyā-Upaniṣad: 2

¹¹¹ saropetā ca tad-darśanāt

Brahma-Sūtra 2 1 30

¹¹¹ sarva śakti yuktā ca parā devatā ity abhy upagantavyam
kutah? tad-darśanāt tathā hi darśayati śrutih
sarva śakti yogam parasyāḥ devatāyāḥ

Sankara-Bhāṣya 2 1 30

¹¹¹ gurur brahmā gurur visnuḥ gurur eva maheśvarah
gurus sāksit param brahma tasmai śrī guruve namah

Guru-Stotra

¹¹¹ vandātu jana mandāram svānandāmbudhūm advayaṁ
vande datta prabhūm devam samsāra-bhrama-vārakam

Guru Caritam

¹¹¹ aurū sarva-caitanya-rūpam tām ādyām vidyam ca dhīmahi
buddhūm yā nah pracodayāt

Devi-Bhāgavata 1 1

¹¹¹ jīvataḥ purusasya kartṛtvā-bhoktrtvā sukha duḥkhādi-
laksanaś citta dharmah kleśa-rūpatvāt bandho bhavati
tasya nivāranam jivan-muktih

Vidyāranya's Jīvanmukti-Viveka Ch 1 p 9

¹¹¹ natatra sūryo bhāti na candra-tārakam nemā vidyuto
bhānti kutoyā agnih tanh eva bhāntam anubhāti sarvam
tasya bhāsā sarvam idam vibhāti

Katha Upaṇiṣad 2 5 15

¹¹¹ tad visnoḥ paramam padam sadā paśyanti sūrayah

Paṅgala-Upaniṣad

¹¹¹ bhargo devasya dhīmahi (*Yajurveda-Samhitā* 1 5)
ekam evādvitīyam brahma (*Chāndogya-Upaniṣad* 6 2 1)
Sankara interprets this as
sañcītiya vijātiya svagata bheda-varjitaḥ brahma

¹¹¹ sarvam khalv idam brahma

¹¹¹ neha nānāstī kām ca na

Katha Upaṇiṣad 2 4 11

¹¹¹ mīnasauvānu drasṭavyam

Bṛhad-Āraṇyaka-Upaniṣad 4 4 19

¹¹¹ naiva vāca na mīnasū prāptum ūkṣyo na caksusā

Katha Upaṇiṣad 2 6 12

(⁹⁷) idam adya mayā labdham idam prāpsye manoratham
ity ajnāna-vimohitāḥ

Bhagavad-Gītā: 16 13-15

(⁹⁸) yadā samharate cāyam kūrmoiśānīva sarvaśah
indriyāṇīndriyārthebhyaḥ tasya prajnā pratiṣṭhitā.

Bhagavad-Gītā: 2 58

(⁹⁹) yadā pancāvatishante jnānāni manasā saha
buddhiḥ ca naviceṣṭate tām āhuh paramām gatūm.

Kaṭha-Upaniṣad: 2.6-10

(¹⁰⁰) tatra ko mohaḥ kaś śokaḥ ekatvam anupaśyataḥ.

Iśāvāsyopaniṣad: 7

(¹⁰¹) śārīram kevalam karma kurvan nāpnoti kilbiṣam

Bhagavad-Gītā: 4.21

(¹⁰²) yaḥ sarvatrānabhisnehah tat tat prāpya śubhāśubham
nābhinandati na dveṣṭi tasya prajnā pratiṣṭhitā

Bhagavad-Gītā: 2 57

(¹⁰³) śārīra-yātrāpi ca te na prasidhyet akarmaṇaḥ

Bhagavad-Gītā: 3 8

(¹⁰⁴) pratibodha vīditam.

Kena-Upaniṣad: 12

(¹⁰⁵) tad eva brahma tvam viddhi nedam yad idam upāsate.

Kena-Upaniṣad: 1.8

(¹⁰⁶) yo mām paśyati sarvatra sarvam ca mayi paśyati
tasyāham na prāṇaśyāmi sa ca me na pranaśyati

Bhagavad-Gītā: 6 30

(¹⁰⁷) sādhibhūtādhidaivam mām . . . ye vīduḥ yukta-cetasah.

Bhagavad-Gītā: 7.30

(¹⁰⁸) deho devālayaḥ proktah.

Maitreyī-Upaniṣad: 2.1

(¹⁰⁹) nāyam hanti na hanyate.

Kaṭhopaniṣad: 1.2 19

(¹¹⁰) cit-svarūpoḥam iti sadā bhāvayan . . . antar-dṛṣṭyā . . .
param brahma avalokayan tad-rūpo bhavati.

Advayatāraka-Upaniṣad: 0.0

(¹¹¹) haṁsātmānam dhyāyet . . . param brahma bhavet . . . tasmin
. . . sadāśivah . . . prakāśate.

Hanīsa-Upaniṣad: 2.

०१३) न वृंदार्जे तिथति रूपरः अस्या न चक्षुसां पाश्यति
काश्चनानां हृदा हृदित्थानि मनसां या एवम् विदुह
अमृतां ते भवन्ति

Svetāśvatara-Upaniṣad 4.20

०१४) मनसावेदम् अप्तव्यात् नेहा नानास्ति किञ्चना

Katha-Upaniṣad. 2.4.11

०१५) योगी नियता-मनसाह . सान्तुम् निर्वाना-परमामां
मत-सन्तिष्ठाम् अद्विगच्छति

Bhagavad-Gītā 6.15

०१६) ब्रह्मा-वेदा ब्रह्माल्वा भवति

(*Mundaka-Upaniṣad* 3.2.9)

०१७) तेषां सुखानि शश्वतारां नेतरेसां ते तेषां शान्तिः
शश्वति नेतरेसां.

Katha-Upaniṣad. 2.5.12

०१८) हरिसह रथं . . . परामा हरिसह देवता . . .

Hamsa-Upaniṣad. 2

०१९) वाग्-अर्थात् इव सम्प्रक्तान् वाग्-अर्था प्रतिपत्तये
जगतात् पितरान् वन्दे पार्वती-परमेश्वरान्.

Raghuvamisa: 1-1

०२०) स एव माया परिमोहितात्मा शरिरानि अस्थाया करोति
सर्वानि . . . स्त्री अन्नपानादि विचित्रा-भोगानि स एवा
जाग्रत् परिप्रक्तुं एति स्वप्ने स जीवानि सुखा-
दुःखा भोक्तां स्वा-माययां कल्पिता जीवा-लोके सुसुप्ति-
हैले सकाले विलीने तमोभिः भूतानि सुखा-रूपरानि एति . . .
अधारानि अनांदानि अक्षण्डा-बोधानि यस्मिन् लयानि याति
पुनरायानि एति . . . तद ब्रह्माद्वयात् अस्मि अहम्.

Kaivalya-Upaniṣad 1.12.19

०२१) द्वासुपत्रानि सयुज्या सखायां समानानि वृक्षानि परिषस्वजाते
तयोरन्यानि पिप्पलानि स्वादु अति आनन्दानि अन्यो अभिकाशानि

Mundaka-Upaniṣad. 3.1.1

०२२) योगानि चित्ता-वृत्ति-निरोधानि

Patanjali-Sūtra. 1.2

०२३) दत्तत्रेयो महोन्मत्तानि

Dattatreyā-Stotra

०२४) मुहुर्मुहुर्पारानि ते परामा-विदुषो यद्य असदर्शि
स्तुतुं ब्रह्मादिनां अपि तदावसन्नास त्वयि गिरानि
अथाऽच्याहं सर्वानि स्वा-मति-परिनामावधि ग्रन्थानि
नामाप्य एषा स्तोत्रो हरा निरपावादानि पान्करानि.

Siva-Mahimnā Stotra: 1

(124) Dattātreya hare krṣṇa unmattānanda-dāyaka
digambara muner-bāla piśāca-jnāna-sāgara.

Dattātreya-Upaniṣad: 11

(125) bhṛgurvai vārunīḥ varuṇam pitaram upasasāra.
adhihi bhagavo brahmeti tasinā etat provāca.
annam prānam cakṣuh śrotram manovācam iti tam hovāca.
yato vā imāni bhūtāni jāyante. yenajātāni jīvanti.
yatprayantyabhisamviśanti tad vijjnāsasva.
tad brahmeti. sa tapo tapyata. sa tapastaptvā.

annam brahmeti vyajānāt annādhyeva khalv-imāni
bhūtāni jāyante. annena jātāni jīvanti. annam
prayantya bhisamviśanti tadvijñāya. punareva
varunam pitaram upasasāra adhihi bhagavo brahmeti.
tam hovāca. tapasā brahma vijjnāsasva tapo
brahmeti.

Taittirīya-Upaniṣad: 3 1-2

(126) sivaś cordhvamayaś-śaktih ūrdhvāśaktimayaś śivah
tad itthāni śiva-śaktibhyāṁ nāvyāptam iha kīmcana
asakṛc cāgninā dagdhāṁ jagat tat-bhasmasāt kṛtam
agner vīryam idam prāhuḥ tad vīryam bhasma yattataḥ.

(Brhajjābāla-Upaniṣad: 2 9-10)

(127) yasyāmatam tasya matam.

Kena-Upaniṣad: 2.2

(128) kṛpālurakṛtadrohaḥ titikṣuḥ sarva-dehināṁ
sātya-sāro 'navadyātmā samassarvopakārakah.

Avadhūta-Gītā: VII.4

(129) . . . āgamah . . . pramāṇam sarvatodhikam adṛṣṭārtheṣu
samvādāt pramāṇam hyāgamo bhavet.

tasmāt sarvajna gadito hyāgamaḥ sarvadarśanah
tātroko deva evādau śrīsteh jagata āsthitaḥ
nirupādāna evādau srīṭavānakhilam jagat
yasmānmaheśvaraḥ pūrṇaḥ svaccha-svātantrya-samyutah.

(Tṛipurā-Rahasya: Jnānakānda: Ch. 11-23, 34, 36, 37)

(130) iśvarānugrahād eva pumāṇam advaita-vāsanā
mahadbhaya-paritrāṇād vīprāṇam upajāyate.

Avadhūta-Gītā: 1.1

(131) iśānas sarva-vidyāṇam iśvaras sarva-bhūtānām
brahmādhipatiḥ brahmaṇodhipatiḥ brahmā śivo
mestu sadāśivom.

Yajur-Veda

"¹¹¹ icchāmātram prabhossṛṣṭih.

Mandukya-Upaniṣad

"¹¹¹ matprasādāt tariṣyasi.

Bhagavad-Gītā · 18 58

"¹¹¹ mahāntarāt vibhūtiḥ ātmānāt matvā-dhīro na śocati.

Kaṭha-Upaniṣad: 1 2 21

"¹¹¹ gānto dāntah uparataḥ titikṣuh samāhito bhūtvā
ātmāny evātmānāt paśyet.

Bṛhad-Āranyaka Upaniṣad: 4 4 23

parīksya lokān karmacitān brāhmaṇo nivedam
āyat . . tad vijnānārthaḥ sa gurum evābhigacchet
samut-pāñih śrotriyaṁ brahma-niṣṭham

Mundaka-Upaniṣad 1 2 12

"¹¹¹ yenedam pūrītaḥ sarvam ātmānaivātmanātmanā
nirākāraṁ kathaṁ vande hy abhinnam śivam avyayat-

Avadhūta-Gītā. 1 2

"¹¹¹ panca-bhūtātmakāḥ viśvarūpāḥ marici-jala-sannibhāḥ
kasyāpy aho namaskuryām aham eko niranjanah.

Avadhūta-Gītā: 1,3

"¹¹¹ āścaryosya vaktā.

Katha-Upaniṣad: 1.2 7.

"¹¹¹ āścaryavat paśyati kaścid enam

Bhagavad-Gītā 2 29

"¹¹¹ tam evam vidvān amṛta iha bhavati
nānyah panthā ayanāya vidyate

Puruṣa-sūkta

"¹¹¹ mana eva manuṣyānām kāraṇāt bandha-moksayoh

Tripuratāpini-Upaniṣad: 5 3

"¹¹¹ mano vaco yatra naśaktam-īritum
nūnāt kathaṁ tatra gurūpadeśatā?

Avadhūta-Gītā: 2 40

"¹¹¹ Kāśyam idam sarvam
yat kīrti ca jagatyām jagat-
tena tyaktena bhunjīthāḥ
mā gydhāḥ kāṣya śvid dhanāt.

Īśāvāsya-Upaniṣad: 1

(144) ātmana ākāśahī saṁbhūtah.

Taittiriya-Upaniṣad: 2.1

(145) yato vā imāni bhūtāni . . . tad brahma.

Taittiriya-Upaniṣad: 3.1

(146) aham ātmā brahma.

Bṛhad-Āraṇyaka-Upaniṣad: 4.4.5

(147) sarvam khalv idam brahma.

Chāndogya-Upaniṣad: 3.3.14

(148) yo brahmāṇam vidadhāti pūrvam vedāṁs ca sarvān
prahinotī tasmai .

Veda

(149) athāto brahma-jijnāsā.

Brahma-Sūtra: 1.1.1

(150) janmādy asya yataḥ.

Brahma-Sūtra: 1.1.2

(151) Śāstra-yonitvāt.

Brahma-Sūtra: 1.1.3

(152) tattu samanvayāt.

Brahma-Sūtra: 1.1.4

(153) ikṣater nāśabdām.

Brahma-Sūtra: 1.1.5

(154) aum ity etad aksaram idam sarvam. tasyopavyākhyānam
bhūtam bhavad bhaviṣyat iti sarvam omkāra eva. ya
cānyat trikālātitam tad apy omkāra eva. sarvam hy
etad brahmāṇam ātmā brahma soyam ātmā catuspāt . . .
amātraś caturtho avyavahāryah prapancopaśamah śivo
advaita evam omkāra ātmaiva saṁviśanty ātmanātmānam
ya evam veda ya evam veda.

Māndūkya-Upaniṣad: 1

(155) aum ity etad aksaram ūdgitham upāsitorū iti
hy udgāyati tasyopavyākhyānam.

Chāndogya-Upaniṣad: 1.1.1

(156) aum ity brahma. aum itidam sarvam.

Taittiriya-Upaniṣad: 1.8

(157) sa eṣontaś carate bahudhā jāyamānah. aum ity evam
dhyāyata ātmānam svasti vah pārāya tamasah parastāt.

Mundaka-Upaniṣad: 2.2.6

१३० वेदां सारा सर्वस्वम् ज्ञानाम् विज्ञानाम् एवा च
अहं आत्मा निराकारः सर्वा-व्यापि स्वभावतः

Avadhūta-Gītā: 1.5

१३१ सर्वाश्च ब्रह्मेति विक्ष्याताम् ब्रवित् बहुधाः श्रुतिः

Avadhūta-Gītā: 1.13

१३२ वदान्ते श्रुत्याह सर्वाह निर्गुणाम् शुद्धाम् अव्ययाम्

Avadhūta-Gītā: 1.20

१३३ नेति नेति श्रुतिः ब्रुयात् अनृताम् पांचा-भौतिकम्

Avadhūta-Gītā: 1.25

१३४ नाही नाही मन्त्राम् चांडो लक्षणम्

Avadhūta-Gītā: 1.75

१३५ सा नाही पिते वा सूना वेग्ने सुपायानो भवा

सा चा स्वा स्वास्तये

Rg-Veda 1.126

This is translated with the following commentary:—

he agne tv am̄i asmadarthaṁ śobhana-prāpti-yuktah bhava
tathā asmākam̄ vināśa-rāhityārtham̄ samaveto bhava
tatra ubhayatra drstāntah yathā sūnave putrārtham̄
piṭī samaveto bhavatī tadvat

Sāyana-Bhāṣya

१३६ अतर्क्यामि अनुप्रमानात्

(*Katha-Upaniṣad: 1.28*)

१३७ नासां तर्केन मतिः अपानेयां प्रोक्तान्येनावा सुज्ञानाया
प्रेष्ठा

Katha-Upaniṣad: 1.29

१३८ नायामि आत्मा प्रवाचनेन लभ्यते ना नेहयां ना बहुनां
श्रुतेन याहि एवासा वृनुते तेन लभ्यते तस्यासा
आत्मा वृनुते तनुम् स्वामि

Katha-Upaniṣad: 1.22

१३९ न विमितो दुष्कृतात् नाशांतो नासामाहिताः नाशांता
मानांसो वापि प्रज्ञानेनामात् अप्नुयात्

Katha-Upaniṣad: 1.23

१४० यदा यदा हि धर्मस्या ग्लानिः भवति भारता
अभ्युत्थानात् अधर्मस्या तदात्मानामि स्त्रियां अहामि

Bhagavad-Gītā: 4.7

१४१ इदमि तु गुह्या तमाश्च प्रवक्ष्याम्य अनासुयावे

Bhagavad-Gītā: 9.1

(170) teṣāṁ nityābhīuktānāṁ yoga-kṣemāṁ vahāmy ahaṁ.

Bhagavad-Gītā: 9.22

(171) mad-anugrahāya paramāṁ guhyāṁ adhyātmā-samjnitarth
yat tvayoktaṁ vacas tena mohoyaṁ vigato mama.

Bhagavad-Gītā: 11.1

(172) manyase yadi tac chakyāṁ mayā draṣṭūṁ iti prabho
yogeśvara tatho me tvarī darśayātmānāṁ avyayāṁ.

Bhagavad-Gītā: 11.4

(173) mayā prasannena tavārjunedam rūpāṁ paramī darśitāṁ ātma-
yogāt.

Bhagavad-Gītā: 11.47

(174) na veda yajnādhyayanaiḥ na dānaiḥ
na ca kriyābhiḥ na tapobhir ugraiḥ
evam rūpalī ṣaṅkyāḥ ahaṁ nr-loke
draṣṭum tvad-anyena kuru-pravīra

Bhagavad-Gītā: 11.48

(175) sarva-guhyā-tamāṁ bhūyaḥ
śrnu me paramāṁ vacaḥ
iṣṭosi me drḍham iti
tato vakṣyāmi te hitam.

Bhagavad-Gītā: 18.64

(176) mā śucāḥ saṁpadāṁ daivīm abhijātosi pāṇḍava

Bhagavad-Gītā: 16.6

(177) tasmāt ṣāstriṇām pramāṇāṁ te kāryākārya-vyavasthitau
jnātvā ṣāstra-vidhānoktarūpā karma-kartum ihārhasi.

Bhagavad-Gītā: 16.23

(178) mac-cittaiḥ sarva-durgāṇi mat-prasādāt tariṣyasi.

Bhagavad-Gītā: 18.58

(179) man-manā bhava mad-bhakto mad-yājī māṁ namaskuru
māṁ evaisyasi satyāṁ te pratijāne priyosi me.

Bhagavad-Gītā: 18.65

(180) imāṁ kathāṁ uktavato guroḥ tad-yuktasya
tattvāṁ hi samāṇi prakāśate.

(*Avadhūta-Gītā: 2.40*)

(181) vindati vindati nahi nahi yatra
chando-lakṣaṇāṁ nahi nahi tatra.

Avadhūta-Gītā: 5.32

(182) kṛpāluḥ . . . sarvopakārakah.

Avadhūta-Gītā: 8.4

१३१) guru-prajñā-prasādena mūrkho vā yadi paññitah
yas tu sañibudhyate tattvam virakto bhava-sāgarāt

Avadhūta-Gītā · 2 23

१३२) kasyāpy aho namaś kuryām aham eho niranjanah

Avadhūta-Gītā · 1 3

१३३) pīnca-bhūtātmakam visvamī marici-jala-sannibham

Avadhūta-Gītā · 1 3

१३४) yenedam pūñitam sarvam

Avadhūta-Gītā · 1 2

१३५) sarva-kūnyam aśūnyam ca satyāsatyam na vidyate
svabhāva-bhāvataḥ proktam

Avadhūta-Gītā · 1 76

१३६) jnānam na tarko na samādhi-yogo
na deśa-kālau na gurūpadeśah
svabhāva-saṁvittir aham ca tattvam
ākāśa kalpaḥ sahajam dhruvam ca

Avadhūta Gītā · 1 58

१३७) svabhāva-bhāvataḥ proktam
śāstra-saṁvitti-pūrvakam

Avadhūta-Gītā · 1 76

१३८) nopaśako naivatḥ upāsya-rūpam
na copadeśo na ca me kriyā ca
saṁvitt-svarūpam ca katham vadāmi
svarūpi-nirānām anātmayoham

Avadhūta-Gītā · 4 8

१३९) iha-sarva-nirantara-sarva-cite
iha kevala-niccalā-sarva-cite
dvi-padādi vivarjita-sarva-cite
kumu rodīśi mānasi sarva-samāṇi

Avadhūta-Gītā · 5 21

१४०) māna eva nirantara-sarva-gataḥ
hy avicūla-vicūla-viśiṣṭa-parām
māṇi eva nirantara-sarva-śivam
māṇisāpi kathatū vacasā ca kathatū

Avadhūta Gītā · 6 3

१४१) gṛiditāviditam nahi satyam iti
viditā-viditam satyam iti
yadi cauka-nirantara-sarva-śivam
visayendriya-buddhi-māṇisī kathatū?

Avadhūta-Gītā · 6 8

(194) kathāṁ iha tattvāṁ vindati yatra
rūpam-ārūpam kathāṁ-iha tatra
gaganākāraḥ paramo yatra
viṣayikaraṇam kathāṁ iha tatra.

Avadhūta-Gītā: 7.5

(195) bodha-vibodha-vihīna-paramā.

Avadhūta-Gītā: 5.15

(196) avikalpa-vikalpam.

Avadhūta-Gītā: 5.18

(197) pratyakṣam cāparokṣam ca

Avadhūta-Gītā: 1.35

(198) laghu-dīrgha-vicāra;
bhinna-vibhinna-vicāra;
bahir-antara-sandhi-vicāra;
carā-cara-bheda-vicāra.

Avadhūta-Gītā: 5.4-7-9-10

(199) ekam eva samam tattvam vadanti hi vipaścitaḥ.

Avadhūta-Gītā: 1.22

(200) manyante yogināḥ sarvam.

Avadhūta-Gītā: 1.71

(201) gurūpadeśatā.

Avadhūta-Gītā: 1.58

(202) iti tattvamasi prabhṛti-śrutibhiḥ pratipāditam ātmani tattvamasi
tvam upādhi vivarjita-sarva-samarth.

Avadhūta-Gītā: 5.2

(203) imāṁ kathāṁ uktavato guros tad-yuktasya
imāṁ kathāṁ uktavato guros tad-yuktasya
tattvam hi samam prakāśate.

Avadhūta-Gītā: 2.40

(204) sarvam brahmeti vīkhyātam bravīti bahudhā śrutih.

Avadhūta-Gītā: 1.3

(205) vadanti śrutayah sarvāḥ nirgunaṁ śuddhamavyayam.

Avadhūta-Gītā: 1.5

(206) tattvam asyādi-vākyena svātmāhi pratipāditah.

Avadhūta-Gītā: 1.25

(207) neti neti śrutir brūyāt anṛtarth.
pānca-bhautikam.

Avadhūta-Gītā: 1.25

¹⁰⁰¹ bahudhā śrutayah pravadanti yato
Atadhūta-Gītā: 5 31

¹⁰⁰² bahudhā śrutayah pravadanti
Atadhūta-Gītā, 6 1

¹⁰⁰³ aum̄ iti gaditam̄
Atadhūta-Gītā, 5 1

¹⁰⁰⁴ na kūnya-rūpaṁ na viśūnya-rūpaṁ
 na śuddha-rūpaṁ na viśuddha rūpaṁ
 rūpaṁ-viśūpaṁ na bhavāmi kīmci
 svarūpa-rūpaṁ paramārtha-tattvam̄
Atadhūta-Gītā 3 45

¹⁰⁰⁵ vedo na dīkṣā na ca munḍanakriyā
 gurur na śisyaḥ.
Atadhūta-Gītā, 2 32

¹⁰⁰⁶ vindati vindati nahi nahi yatra
 chando-laksanam̄ nahi nahi tatra
Atadhūta-Gītā, 4 25

¹⁰⁰⁷ avadhūta-laksanam̄ varnaih jnātavyaih bhagavattamaih
 veda-varnārtha-tattvajnaih veda-vedānta-vādibhih
Atadhūta-Gītā: 8 5

¹⁰⁰⁸ sarvath jagad viddhi
Atadhūta-Gītā; 1-41

¹⁰⁰⁹ sphuraty eva jagat kṛṣnam̄
Atadhūta-Gītā 1-61

¹⁰¹⁰ pīne bhūtātmakam̄ viśvam̄
Atadhūta-Gītā: 1 3

¹⁰¹¹ vyomādi pancakam̄
Avadhūta Gītā, 1 46

¹⁰¹² ḍabdādi pancakasyāsyā
Atadhūta-Gītā, 1 16

¹⁰¹³ mahādādi jagat sarvam̄
Atadhūta-Gītā 1 45

¹⁰¹⁴ mahādādi jagat sarvam̄ na kuh cit pratibhāti me
Atadhūta-Gītā, 2 45

¹⁰¹⁵ mahādadini bhūtāni . . .
Atadhūta-Gītā, 2 8

(223) bāhyabhbāvam bhavedviśvam
antaḥ prakrtir ucyate.

Avadhūta-Gītā: 2.19

(224) (enedam pūritam sarvam)
ātmānaivātmānātmāni

Avadhūta-Gītā: 1.2

(225) yasya svarūpāt sacarācaram jagat utpadyate.
tiṣṭhati liyatepiṇvā

Avadhūta-Gītā: 2.36

(226) kālatrayam yadī ca netī kathām diśaśca.

Avadhūta-Gītā: 3.20

(227) vedā na lokāḥ na surāḥ na yajnah varnāśramo naiva kulaṁ na jātiḥ
na dhūma-mārgo na ca dīpti-mārgo brahmaika-rūpam paramārtha-
tattvam

Avadhūta-Gītā: 1.34

(228) bhrānti-jnānam sthitām bāhyam samyak jnānam ca madhyagam
madhyān madhyataram jneyam nārikelā-phalāmbuvat

Avadhūta-Gītā: 2.20

(229) What is stated is implied in the passages such as:—
śabdādi pancakasyāsyā naivāsi tvam na te punah.

Avadhūta-Gītā: 1.16

(230) atītānāgatam karma vartamānam tathārva ca
na karomī na bhunjāmī iti me niścalā matih

Avadhūta-Gītā: 1.72

(231) aho citta kathām bhrāntaḥ pradhāvasi piśācavat.

Avadhūta-Gītā: 1.18

(232) (233) gurur . . . śisyo . . . saṁpadah.

Avadhūta-Gītā: 2.32

(234) What is stated is implied in the passages like:—
yoga-viyogaḥ rahito yogī bhoga-vibhogaiḥ rahito
bhogī.

Avadhūta-Gītā: 7-9

(235) ātmānam cāmrtaṁ hitvā abhinnam mokṣam avyayam
gato hi kutsitāḥ kākāḥ vartate narakam prati

Avadhūta-Gītā: 8-10

(236) vistādi-narakām ghorām bhagām ca parinirmitam
kimu paśyasi re citta kathām tatraiva dhāvasi.

Avadhūta-Gītā: 8.18

⁴¹⁷ dharmādau mokṣa-paryantah nūrīhāḥ sarvathāvayam
kathām rāga-virāguś ca kalpayanti vipaścītah?

Atadhūta-Gītā: 7.14

⁴¹⁸ na hi mokṣa-padāṁ na hi bandha-padāṁ
na hi punya-padāṁ na hi pāpa-padāṁ
na hi pūrṇa-padāṁ na hi mīkta-padāṁ
kimu rodīśi mānasi sarva-samarth

Atadhūta-Gītā 5.19

⁴¹⁹ bodha-vibodhaiaḥ satataṁ yukto
dvaitādvaitaiḥ kathām iha muktah?

Atadhūta-Gītā. 7.10

⁴²⁰ sarvam brahmaṇi vikhyātāṁ bravīti bahudhā śrutiḥ

Atadhūta-Gītā: 1.13

⁴²¹ All that is stated is supported by the passages such as —
ātmānā a kevalam sarvam bhedābhedo na vidyate.

Atadhūta-Gītā: 1.4

āham ekam idam sarvam

Atadhūta-Gītā. 1.10

samarthi sāṁśeṣu akhanditah

Atadhūta-Gītā: 1.11

ātmānām sarvatraikam . akhandam

Atadhūta-Gītā: 1.12

sāṁśpurnatvāt na gīmāmi

Atadhūta-Gītā: 2.6

akhanditam anākāro

vartate kevalah śivah

Atadhūta-Gītā. 7.13

⁴²² All that is stated is supported by passages such as.—
ātmānēvātmānā sarvam tvayā pūrṇam nirantaram

Atadhūta-Gītā. 1.26

na tvam nāham jagannedam sarvam ātmāiva kevalam

Atadhūta-Gītā. 1.15

labbādi pancakasyāsyā navāśi tvam na te punah
tvam eva paramam tattvam

Atadhūta-Gītā. 1.16

mahaśādi jagat sarvam na kīm eti pratibhāti me
brahmaiva kevalam sarvam

Atadhūta-Gītā. 1.45

(243) dvaitādvaita-vivarjitaṁ

Avadhūta-Gītā: 1.36

(244) aho māyā mahāmoho dvaitādvaita-vikalpanā.

Avadhūta-Gītā: 1.61(245) advaitarūpaṁ akhilam . . . dvaitasvarūpaṁ akhilam.
kathāṁ vadāmi.*Avadhūta-Gītā*: 3.5

(246) gaganopamaṁ tu.

Avadhūta-Gītā: 2.12

(247) nirmūla-mūla-rahito.

Avadhūta-Gītā: 2.12

(248) sahajam ajam acintyam . . . svarūpaṁ.

Avadhūta-Gītā: 2.30(249) saḍanga- yogān na tu naiva śuddhaṁ
mano-vināśān na tu naiva śuddhaṁ
gurūpadesān na tu naiva śuddham
svayam ca tattvaṁ svayam eva buddham.*Avadhūta-Gītā*: 1.48(250) jnānam na tarko na samādhi-yogo
na deśa-kālau na gurūpadeśah
svabhāva-samivittir aham ca tattvaṁ
ākāṣa-kalpam sahajam dhruvam ca.*Avadhūta-Gītā*: 1.58(251) rāga-dvesa-vinirmuktaḥ sarva-bhūta-hite rataḥ
dṛḍha-bodhaś ca dhīraś ca sa gacchet paramam padam.*Avadhūta-Gītā*: 2.24(252) sahajam ajam acintyam yas tu paśyet svarūpaṁ
ghaṭati yadī yatheṣṭam lipyate naiva doṣaiḥ
sakṛdapi tad-abhāvāt karma kiṁcūn na kuryāt
tad api na ca vibaddhaḥ samiyamī vā tapasvī.*Avadhūta-Gītā*: 2.30(253) vedo na dīkṣā na ca munḍana-kriyā
gurur na ṣiṣyo na ca yatra sampadah
mudrādikām cāpi na tatra bhāsate
tām iśām atmānam upaṛiti śāśvataṁ.*Avadhūta-Gītā*: 2.32

(254) guruśiṣya-vivarjita-tattva-paramam.

Avadhūta-Gītā: 5.28

३३३ समित्तिमि द्वाराहं अद्वारामि
बिजकोऽनि ना द्रुमाहं
जगत् चित्-परमानन्दात्
यह पाश्यति सा पाश्यति

३३४ ना द्वाराहं नावा चाद्वाराहं
ना च बिजाहं ना चान्कुराहं
ना स्थूलाहं ना च वा सूक्ष्माहं
ना जाताहं जाताहं एवा चा.

Yogatāsiṣṭha · Utpatti-prakarana · Sarga 21: 97-98

३३५ सामा-रसा-मग्नो भृविता-पृथाहं
प्रलापति तत्त्वामि परामि अवधृताहं.

Avadhūta-Gītā · 7 15

३३६ इमाहं कथाहं उक्तवातो गुरोऽत्युक्ताया तत्त्वामि
हि समाधि प्रकाशते

Avadhūta-Gītā · 2 40

३३७ स्वभूवा-भूवातहं प्रोक्तामि शूष्ट्रा-साम्वित्ति-पूर्वकामि

Avadhūta-Gītā · 1 76

३३८ तस्मादेचित्तामि सर्वातो रक्षणीयामि
स्वस्थे चित्ते बुद्धयाहं सम्भवान्ति

Avadhūta-Gītā · 8 27

३३९ दत्तत्रेयाऽन्नदेवा निर्मितानन्दारूपिनां
ये पाषाण्ठां च श्रिवान्ति तेषामि नावा पुनर्भवाहं

Avadhūta-Gītā · 8 28

३४० अत्मावारे द्रष्टव्याहं श्रोतव्यो मन्तव्यो निदिद्यासितव्याहं.

Brhad-Āranyaka · 2 4 5

INDEX

Absolute, the, xii, 140
 Absolutism, 39
 Adhātma, 103
 Advaita, xiii, 5, 16, 239, 240, 243, 245
 Advaita-bhāva, 77, 239
 Advaita-dṛṣṭi, 239
 Advaita-vāsana, 114
 Ahankāra-tattva, 131
 Ānanda, 107, 111, 245, 250
 Anyathā-khyāti, 123
 Apavaksa, 125
 Apauruseya, 102, 104, 105, 110
 Āpta, 91, 104
 Arjuna, 116
 Āśrama, 133
 Ātma-jñāni, 247
 Ātman, 48, 109-10, 112-3, 115, 143
 Ātma-samvitti, 123-4
 Aum, 112 *et seq.*
 Avadhūta, 30, 129, 245-6, 248
 Avadhūta-Gīta, 114, 117-9, 125, 151
et seq., 247-9; philosophy of,
 86 *et seq.*
 Avasthās, 107
 Avidyā, 6

Bādarāyana's Vedānta Sūtra, 4, 80,
 243
 Bergson, 14-5, 241
 Bhagavad-Gīta, 17, 63-4, 66, 69, 90,
 116, 240, 247, compared with
 Avadhūta-Gīta, 86
 Bhāgavata-Purāna, 51
 Brhma, 32 *et seq.*
 Bradley, 14
 Brahman, 4, 29, 62, 66, 110-1, 115,
 122, 132, 140-1, 143, 246
 Brāhmaṇi, 46
 Brahma-Sūtra, 111
 Brahmavidyā, 8, 111
 Buddha, 99
 Buddhi, 16

Cārvāka, 90-1, 94

Dakṣināmūrti-Stotra, 7, 52
 Darśana, 90-1, 241, 246

Dattādvaita, xiii, 118
 Dattātreya, in mythology, xi, xiii;
 in Śāndilya-Upanisad 21, the
 All complete, 249
 Detachment, 247
 Devī-Bhāgavata, 57
 Dharma-samsthāpana, 96
 Dvaita, 239-40

Empirical philosophies, 93
 Epistemology, 119 *et seq.*
 Equipoise, philosophy of, 146, 148,
 truth of, 238, 249

God, grace of, 92, idea of, 95, 136,
 142, 145
 Guru, 127
 Gurūpadeśa, 127

Hegel, 14

Illusion, 133
 Intuition, 94, 241
 Iṣvara, 94, 102
 Iṣvarānugraha, xii, 3, 4, 6, 18, 110,
 241, 249

James, William, 14, 241
 Jina, 99
 Jīva, 132
 Jivanmukta, xiii, 17, 245
 Jīvantmukti, 58-9, 242, 245
 Jung, 15, 241

Kaivalya, 42-3, 126, 250
 Kālidāsa, 70
 Knowledge, theory of, 120, sources of,
 127; relative value of, 127,
 in essence, 137, not mere idea,
 244
 Kṛṣṇa, 116

Language, 102-3
 Linga-mahā-purāna, 34
 Linga-śārīra, 63

Madhva, 105, 113
 Mahat-tattva, 131-2
 Manas, 121, 125-6, 246
 Mānasollāsa, 7
 Mārga, dhūma, 134; dipti, 134
 Māya, 5, 27-29, 98
 Mimāmsa, 90
 Mokṣa, 6, 143 *et seq.*, 244, 249
 Mysticism, 15

Naciketas, 115
 Nārāyaṇa, 24
 Nidāgha, 9, 10
 Nous, 94
 'Numinous' experience, 80
 Nyāya, 90, 94
 Nyāya-vaiśeṣika, 99, 241

Ontology, 119, 130 *et seq.*
 Otto, Rudolf, 80

Parmenides, 94
 Patañjali, 13, 16
 Patañjali-Sūtra, 73
 Perception, 125
 Pessimism, 98
 Philosophy, conception of, 93, 138
 Plato, 14
 Plotinus, 14
 Prakṛti, 131-2
 Pramāṇa, 100, 105
 Pratibhā, xii, 13, 16, 18, 109, 117,
 119, 241, 247
 Pratyakṣa, pāramārthika and
 yaugika, 99
 Psycho-analysis, 15
 Puruṣārthas, 133
 Pūrva-mimāmsa, 99

Radhakrishnan, 16
 Rāmānuja, 105, 113
 Rationalisation, 15
 Rbhū, 9, 10
 Reality, 135
 Relativity, 142
 Religion, and philosophy, 95 *et seq.*
 Ṛṇatraya, 238
 Ṛṣis, 239

Śabda, 100-1, 104
 Śabdabrahma, 79
 Śabdapramāṇa, 90
 Samādhi, 15, 126
 Samanvaya, 112, 114, 243
 Samarasa, 114, 130, 245, 249-50
 Samarasa-magna, 135
 Sampradāya, 110
 Samskāra, 18, 76, 238
 Sāṅkhya, 90, 99
 Śāṅkarācārya, 5, 6, 12, 54, 105, 113
 Śāstra-samvitti, 123
 Sat-kārya-vāda, 131
 Science, and philosophy, 240, 241
 Śīva-Rahasya, 25
 Sohambhāva, 25
 Spinoza, 14
 Śraddhā, 97, 247
 Sucindram, 75 *n*
 Śuddhāvaita, 151
 Sureśvarācārya, 7
 Svabhāva-bhāva, 120, 121
 Svabhāva-samvitti, 120

Tanmātras, 131
 Tarka, 126, 246
 Theism, 39
 Tīpurā-Rahasya 6, 8, 51, 75, 84,
 87, 240
 Turiya, 44, 107
 Turiyāvasthā, 91

Upadeśa, 138
 Upaniṣads:
 Adhyātma, 53
 Advayatāraka, 44, 68
 Aitareya, 167, 182
 Avadhūta, 31
 Bhasmajābāla, 37
 Brahma Vidyā, 47
 Bṛhadāraṇyaka xiii, 8, 62, 128,
 135, 140, 146-8, 152-6, 158-61,
 163, 167, 169-70, 172-3, 176-
 80, 182-5, 188-91, 193, 196-9,
 201, 240, 249
 Brhajjābāla, 32, 81
 Chāndogya, 112, 154-61, 163-4,
 167-8, 170-2, 177-9, 182-3,
 186-7, 190-1, 195, 200.
 Dakṣināmūrti, 29, 38
 Dattātreya, xii, 24, 53, 244

Upaniṣads —*cont.*
 Dhyāna-bindu, 40
 Gopīlapūrva tāpīny, 41
 Hamsa, 68, 70
 Hayagrīva, 40
 Isavāsya, 6, 64, 108, 152, 154-5
 Jābilla-Darśana, 51
 Kaṭha, 66, 62, 64, 66, 69, 88-9, 109,
 115, 152-4, 156 60, 162, 164-7,
 169, 171-6, 179, 181, 185,
 188-9, 191-4, 198-9
 Kaivalya, 71
 Kena, 66, 156-7, 163, 169, 190
 Maitreyi, 47
 Maṇḍala Brāhmaṇa, 30
 Māṇḍūkya, 4, 88, 112, 152-3, 158,
 175, 178
 MantriKA, 29, 39
 Muṇḍaka, 59, 72, 88, 112, 153-6,
 159-61, 168, 174, 181, 184,
 186-7, 190-1, 195-7, 200, 246
 Nārada-parivrājaka, 31
 Nṛsiṁhottara tāpīny, 28
 Paramahamsa, 31
 Praśna, 166, 170
 Rāmapūrvatāpīny, 26, 38
 Rāmarahasya 26
 Śāṇḍilya, xi 17, 21-2, 78, 242, 247
 Sanyāsa, 32
 Sarabha 27
 Sarvāśira 28, 43 49
 Sāṅkyāyanalya 45
 Svetāśvatara, 69
 Taittiriya, 4, 79, 112, 153-5, 167,
 171, 179 187, 190, 194, 198
 Tejo-bindu, 46, 56
 Tripādvibhūti mahā nārāyana, 28

Upaniṣads —*cont.*
 Tripuratāpīny, 38
 Vārāha, 29, 56
 Yājnavalkya, 28
 Yoga, 12
 Yoga-tattva, 37, 42-3
 Uttara-mīmāṁsa, 246

Vairāgya, 244
 Vaishēsika, 131
 Varna, 133
 Vāsana, 238
 Veda, 90-1, 105 *et seq.*, 117, 129-30,
 138-40, essence of, 143, 246, 248
 Vedānta, 7, 90, 110-2, 114, 129-30,
 138-40, 246
 Vedavyāsa, 100
 Verbal testimony, 90, 101, 104, 126
 Vicāra, 126
 Vidyāranya, 59
 Vipra, 5, 46, 87-8
 Vismaya, 245
 Viṣṇupurāṇa, 8-10, 240
 Vitarka, 126

Whitehead, 13, 241
 Women, 248

Yājnavalkya, 8
 Yoga, 43-4, 73, 125, 241, 246
 Yoga-Sūtra, 13
 Yoga-Vāsiṣṭa-Rāmāyana, 3, 5, 11,
 147, 240
 Yogi-pratyakṣa, 125

